THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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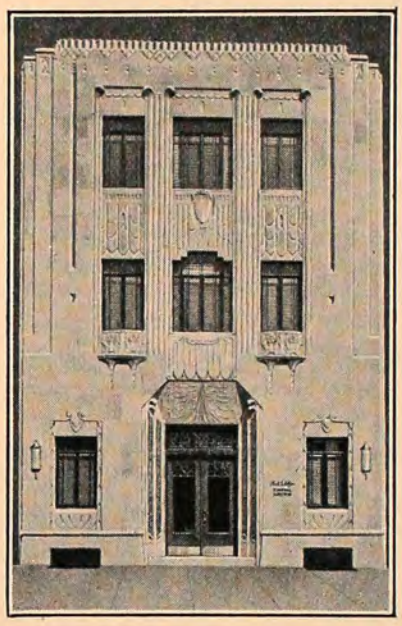

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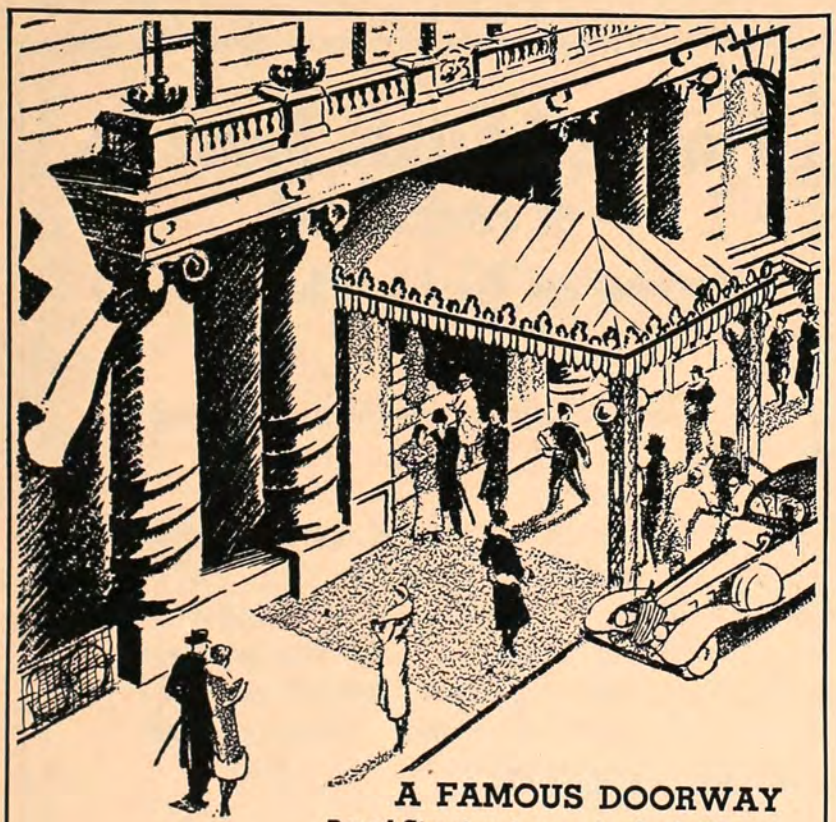

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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXI: NO. 5 PHILADELPHIA, FEBRUARY, 1933 Fifteen cents a copy One dollar a year

The Bishop's Message

IT IS with a heart overflowing with gratitude that the Bishop can say to his people that we have met our Missionary apportionment for 1932. It has been a year of great financial stress and great physical distress, and the Bishop wishes to thank most heartily all those who by their gifts and labors have made possible this happy result. To undertake to raise just a little less than $400,000 was no small work.

It was suggested that an organization to be known as the Diocesan Contributors Fund be formed. This consisted of persons who were contributing through their Parishes, but who felt that they were also able to make a direct contribution to the Diocese. To avoid any conflict with the Parishes, this group was not formed until two months after the Every Member Canvass or the distribution of the year's envelopes had taken place. A series of most inspiring noon-day luncheons were held in the Penn Athletic Club, and a sum of $74,000 subscribed. The Deans of the Convocations were unceasing in their efforts and it is to them that much of the honor belongs. Dean Shreiner, notwithstanding his good-sized Parish and his wonderful Church Farm School, gave unstintedly of his time, attending dinners with Vestries of various Churches and holding many luncheons. His Laymen's Committee was most devoted, intelligent, and active. Dean Collins also met with numerous Vestries, as did Dean West, of Norristown. Dean Eder, our baby Dean, did yeoman's service in his wealthy and generous Convocation of Germantown. Dean Hill, of South Philadelphia, and Dean Levis, of North Philadelphia, were most active and resourcesful in their rather difficult Convocations. Each of these Convocations is as large as a Diocese, and each Dean, beside this great labor of love, has a Parish of considerable size which demands his devotion. We doubt whether the Diocese ever had such an exhibition of unselfish sacrifice.

WE ARE making every preparation for another trying year. The Executive Council has authorized a general reduction of 10% in salaries of employees at the Church House, as well as a further reduction in the Staff to take effect January 1, 1933. No Missionary station has been abandoned, and as yet no Missionary's salary has been reduced. The Bishop has voluntarily relinquished 20% of his salary that it may go to the Missionary apportionment to help maintain the salaries of the Missionaries in the Diocese and in the field. Several further reductions in the Missionary Budget of the General Church, and in the Diocese are contemplated.

SEVERAL religious organizations have appointed March 3, 1933, as a World Day of Prayer, and invited the whole world to join with them. What a wonderful thing it would be to see the whole world on its knees at one time; and what a great blessing would come to us! Your Bishop wants this blessing to come to our Church, and therefore most affectionately asks every Rector to observe that day in his Church. He would suggest:

1. An early celebration of the Holy Communion before men have gone to work, say, 6.30 A. M.
2. A second celebration at 9.30 A. M., with perhaps a simple devotional address.
3. A meditation at 10.15 or 10.30 A. M.
4. Noon-day Prayers and intercessions for Missions.
5. A Meditation at 3.45 P. M.
6. A children's service at 4.15 P. M.
7. Evening Prayer at 6 or 7 P. M.

In the meantime the Church should remain open for private devotions. In some Parishes particular

persons are assigned for private devotions every ten minutes or longer so that prayer unceasing shall be made. To assist in your private devotions he would suggest that you secure copies of "A Litany for Our Nation," price two cents, at the Church House, Room 37.

Use Prayers in our Prayer Book—pages 26 to 36.

Use Hymns as Prayers.

Use Collects for the various Sundays and Holy Days and the General Confession, both in Morning Prayer and in the Communion Office.

We need God today as the world never needed Him before. If our distresses shall draw us nearer to Him and make us more mindful of His presense, we can thank God from our hearts for every suffering we are enduring.

WE HEARTILY endorse the article which appeared in the January issue of THE CHURCH NEWS in regard to the need of St. Elisabeth's Church. The rejuvenation of the parish has been wonderful and the work done in the neighborhood beyond all expectations. We feel we have here a most notable work and we are very desirous that it should continue. A committee which is sponsoring St. Elisabeth's is trying to find as many people as possible who will make an annual contribution to the work, so that at least $5000 may be secured. Those who may be interested in aiding in this effort may forward their contributions to the Chairman of the committee, the Rev. Franklin Joiner, of St. Clement's Church, or to the Church House to Mr. Arthur V. Morton, Treasurer of the Diocese, who also is acting as Treasurer of the committee. All contributions will be credited to the parish of the contributors as a Special.

THE BISHOP'S PRE-LENTEN CONFERENCE FOR CLERGY

The Bishop of the Diocese will hold his Annual Pre-Lenten Conference for the Clergy of the Diocese on Monday before Lent, February 27, in the Church of the Holy Trinity, Rittenhouse Square. There will be a Celebration of the Holy Communion at 11 A. M., followed by the Bishop's address. At 1 o'clock the Bishop will have the Clergy as his guests at a luncheon in the Church House.

RECTORS INSTITUTED

Bishop Taitt officiated at the Institution of two rectors during the past month, the Rev. Leicester C. Lewis and the Rev. W. S. P. Landor. The latter, who succeeded the Rev. Thomas A. Sparks in the rectorship of the Church of the Good Shepherd, Rosemont, and who took charge on January 1st, was formally Instituted by the Bishop on Sunday, January 15. Dr. Lewis, who some months ago succeeded the Rev. Wood Stewart as Rector of St. Martin-in-the-Fields, Chestnut Hill, was Instituted at the 11 o'clock service on Sunday morning, January 22, and at which Dr. Lewis also presented his first class to the Bishop for Confirmation.

CATHEDRAL THOUGHTS

God be in my head
And in my understanding;
God be in my eyes
And in my looking;
God be in my mouth
And in my speaking;
God be in my heart
And in my thinking;
God be at my end,
And at my departing.

(From an old Salisbury Cathedral Hymnal.)

THE CLERICAL BROTHERHOOD

Following is the February schedule of the Monday morning meetings of The Clerical Brotherhood. The meetings begin at 11.30 A. M.

Feb. 6—"Belief in Providence," Rev. Carl Eckhardt Grammer, S.T.D., Rector of St. Stephen's Church, Philadelphia.

Feb. 13—"Frank Buchman," Rev. C. Jarvis Harriman, Rector of Church of St. James the Less, Philadelphia.

Feb. 20—"A Missionary Looks at His Job," Rev. Walter C. Pugh, Priest-in-charge, St. Giles Mission, Stonehurst, Philadelphia.

Feb. 27—The Bishop's Pre-Lenten Service for the Clergy.

A. R. VANMETER,
For the Executive Committee.

CALL FOR USED PEWS

We received exactly what we needed in our last request made through the Church News. Now we have another plea.

Grace Church, Hulmeville, Buck county, needs comfortable pews. The present pews have a seat depth of 11½ inches and a back rest of 15 inches, set at an angle of 91 degrees. No cushions. No kneeling benches.

It may be that somewhere some parishes may have pews not in use which might be donated to meet our needs, say, enough to seat about 100 persons.

We shall be most grateful for such consideration as may be given this, our plea.

REV. JAMES C. GILBERT,
Vicar.

THE BISHOP'S CHAPEL

This is some information about one of the most important rooms, although, unfortunately, not the best, in the Church House—the Bishop's Chapel, in which services are held daily at noon, except Sundays. The Chapel was remodeled last year by the Diocesan Altar Guild, and is situated in the basement of the building. It is used by a few people quite constantly, but surely many more of our people, when they are in the neighborhood of the Church House, can find the opportunity of sparing 10 minutes of time to participate in the services and to obtain the blessing of sharing in the prayers.

During the past year 46 persons were confirmed by the Bishop in the little Chapel; here the Bishop met five times with his Ordination Candidates previous to their examinations; it was used at least twelve times for Celebrations of the Holy Communion by various Guilds and organizations; Holy Baptism has been administered and there have been many weddings solemnized.

Intercessions are offered every day at noon for the various Diocesan objects in which all are, or should be, vitally interested, as well as for birthdays, anniversaries, and other individual commemorations, if they are asked for. On Monday there are Intercessions for the Church and Clergy; on Tuesday for the Laity and our Country; on Wednesday for the Organizations; on Thursday for the Guilds; on Friday for the spiritually and physically sick.

Make it a point, whenever you are in the neighborhood, to come to the Bishop's Chapel, for we all must pray as well as work—for our good as well as the welfare of others—if we are to grow spiritually and if our self-sacrifices are to be transmuted into blessing.

HOW ONE CHURCH SCHOOL UTILIZES ITS OFFERINGS

Following are criticisms and recommendations on the subject of Church School money offerings included in a recent report made by the Field Worker of the Diocesan Department of Religious Education after observation and study of a Church School, at the request of the Rector and teachers of the Parish.

"The pupils have little knowledge and no say as to how their offerings are used. This means you are not taking advantage of the many opportunities for teaching and learning that are offered by the giving of money.

"The regular offering goes to Church School support, the bulk of which pays for the picnic, Christmas candy, and materials. It is the feeling of most religious educators that the children's offerings should go to the support of the parish of which the school is one unit. The Church School budget is then part of the parish budget. In this way the Church School is recognized by the Parish as part of it, demanding its interest and support.

"The fact that the missionary offering is given over and above the envelope offering and put into the Lenten Offering limits still further the educational possibilities. It seems to make it something extra instead of part of their regular giving. More knowledge and say on the part of the children would no doubt adjust this.

"To make the use of money a teaching instrument in your school, it is suggested:

"1. Let children direct, with guidance, the use of their offerings to objects they have investigated and found worthy.

"2. Have the Parish support the Church School as part of its work, and put before the children their responsibility in supporting the Church. Intelligent enthusiastic givers have been made by a tour of the Church plant, talks by Accounting Wardens on the budget and missionary quota and working up charts and posters for Every Member canvasses.

"3. The objects to which children give must be within their comprehension. Giving must be graded. For example: Kindergarten and primary children should give towards concrete things, such as a table for their room, a broom for the janitor, a picture for a kindergarten in Japan. Children, as they get older, can give more generally, but it should be made intelligent by study, plays and talks.

"4. Educate parents to make it possible by allowances for children to give from their own funds. Contrast this child who is handed ten cents as he leaves for Church School, and the child who is taught to budget and to give of his own no matter how small.

"5. An effective means of pupil supervision is the student council made up of a representative of each class above primary.

"Some pitfalls to avoid:

"1. Beware of using children as a means of raising money.

"2. Airplane races or other artificial stimuli. They more often bring out the wrong motives for giving than not.

"3. The attitude on the part of the pupils that they must pay to come to Church School.

"Miss Mildred Hewitt in 'The Church School Comes to Life' says, 'When a Church School makes it possible for an individual to respond intelligently and unselfishly to a worthy appeal, that school is helping him grow in Christian relationships to God and to other people. It is fostering in him the habit of thinking of himself in relation to the world and its needs, of considering himself a steward of his life and substance.'"

Call Meeting to Discuss Lenten Offering Opportunities

Arrangements have been made for a meeting of Rectors, Church School superintendents and teachers to be held in the Church House, on Thursday, February 2, in connection with the 1933 Lenten Offering. There will be a discussion and exchange of ideas on how to promote the educational and missionary opportunities which the Offering presents, and also to exchange suggestions as to the best use of the material which has been sent to each Parish.

The meeting will be held under the auspices of the Diocesan Department of Religious Education, at 3.30 P. M. Miss Lily Cheston, Chairman of the Executive Committee of the Department, will preside. Special attention will be given to the material which has already been distributed, and the department also has arranged for a display of additional material which it is believed will be helpful in supplementing and strengthening the material already in possesion of the parishes. This additional material will include books of reference, lantern slides and other selected helps.

This year the material that has been distributed is built around the theme "Thy Kingdom Come," the second petition of the Lord's Prayer. The purpose of this unit of study is well expressed in the introduction written by the Rev. James Thayer Addison for the junior-senior story book: "What we are going to think about most of the time is the meaning of those words —THY KINGDOM COME—and what we are trying to find out is how we can help to make the Kingdom come."

In announcing the plans for the meeting of February 2, Miss Cheston said:

"The Department of Religious Education already has had many inquiries about the Lenten Offering material for 1933, so we know that many parishes are making plans well in advance in order that time and material can be used to the best advantage. It is quite fitting that we should take 'Thy Kingdom Come' as the theme for our major Church School missionary enterprise for 1933, and that we should try to find out with our boys and girls what this part of the Lord's Prayer means in individual and social problems and how we can work through the Church to make this meaning come true.

"The Lenten Offering plays an important part in the financing of the Church's work. An average of half a million a year has been given in this way for the last four years, and how joyfully it is given. Would that we could know the experiences that went into raising it. The Lenten Offering is a Children's Offering. It is an educational enterprise. If we want our boys and girls to become missionary-minded we must provide higher motives for giving than airplane races or other competitive schemes, for spontaneous givers are not made that way. What kind of adult givers will they be?"

Referring to the material that has been distributed to each Parish, Miss Cheston points out that it includes an outline picture map of the world which can be colored, and an insert set of pictures to be cut and pasted on the margin. In this way the map may be built up from week to week.

"A new feature of the material for 1933," Miss Cheston points out, "is that it is graded. There are for the kindergarten-primary departments seven stories about the children our Church helps through its missionary work, a service of worship to be used each week as the stories are told, and leaders' helps, including simple suggestions for using this material. For the junior-senior departments there are six stories, with an introduction, illustrating the ways in which the Church is helping to build the Kingdom, a service of worship to be used each week if desired, and leaders' helps."

Clergy Unite in Tribute to the Bishop of the Diocese at Commemoration of His 71st Birthday Anniversary

When people are very fond of each other they are always on the look-out for opportunities to show their affection, and welcome joyfully every event that can under any pretext be used for a manifestation of their devotion. Particularly do they delight in anniversaries. Birthdays, or the annual return of any other day clothed with happy memories and associations, are above all others their favorites. That is the explanation of the outpouring of the clergy of the Diocese at the luncheon to celebrate the seventy-first birthday of Bishop Taitt in the Penn Athletic Club on Wednesday, January 4th. It was the opportunity they had been seeking to give a beautiful and worthy expression of the love and devotion which they feel toward one who has given himself so unsparingly to the Church in this Diocese, and who has been, in fact as well as in name, a father in God to all of them.

The luncheon was given under the auspices of The Clerical Brotherhood of the Diocese. Delightfully informal, it reflected a spirit of unquestioned loyalty to the Bishop and was permeated with many evidences of the affectionate regard in which he is held by the clergy. The Rev. Louis C. Washburn, Rector of Old Christ Church, representing the Standing Committee of the Diocese, was toastmaster in place of the Rev. E. M. Jefferys, President of that body, who was prevented from serving by reason of his officiating at the burial services of one of his parishioners. Dr. Washburn, in the performance of his duties as toastmaster, enlivened the luncheon by a number of humorous stories. The Rev. Carl E. Grammer, Rector of St. Stephen's Church, had been selected to make the congratulatory address, extending on behalf of the clergy their felicitations. Prior to Dr. Grammer's address, the Rev. George M. Boswell, Rector of St. James Church, Bristol, as President of The Clerical Brotherhood, expressed Dr. Jeffery's regrets at the necessity which prevented his being present, and read a message of congratulations from the President of the Standing Committee to the Bishop. The Rev. Richard J. Morris, Secretary to the Bishop, also read a telegram of greeting from Bishop Manning, of New York.

Dr. Jefferys' message, in which he told of the necessity that made it impossible for him to be present, read:

"Bishop Taitt doesn't need to be told that we respect him profoundly and love him dearly, but that doesn't mean that we do not enjoy telling him so. And I very much regret that I cannot be present to be one of the tellers. I have known our Bishop for nearly a long life-time, and with each passing year I have learned to respect and love him more.

"We floundered about a bit in making our choice, but in the end we made the best choice that could have been made for the Diocese. Our Bishop has devoted his life to the Diocese, knows it better than any one else, and is preeminently fitted to be its Bishop. He began his ministry as a curate in St. Peter's Parish and there, and as Rector of Trinity Church, Southwark, and as Rector of St. Paul's Church, Chester, he ever showed himself a model Parish priest—an experience which has proved to be the best equipment for a faithful and successful Episcopate.

'When we chose our beloved friend to be our Bishop it was not the first time he had been elected a Bishop in the Church of God. He had been chosen many years before for the Episcopate, and had for good and sufficient reasons declined to leave the parochial minstry. No minster of the Church has been less ambitious for promotion than our Bishop. And yet he has now received, I am inclined to think, the highest honor in the gift of the American Church—the Bishopric of Pennsylvania; and if I should be asked, why, I should say without hesitation—because from the day of his ordination, and before, he learned to 'seek first the Kingdom of God and His righteousness,' and the 'honor' which has now come to him may be considered among those lesser things which have been 'added unto him.' I feel, in fact, that when the history of the Diocese shall include his finished Episcopate, he will be known as 'The Good Bishop of Pennsylvania.' He will be known for many great things, but chiefly, I think, for the 'greatness of goodness.'"

Dr. Grammer, in opening his address, expressed his gratitude to The Clerical Brotherhood in being invited to extend congratulations of the clergy to the Bishop.

"My zeal in behalf of a government by law and my emphasis upon the constitutional and canonical limitations of Episcopal authority," Dr. Grammer added, "have given some people an idea that I do not value highly the office of a Bishop. It gives me great pleasure to show how inaccurate is such a notion. Many are the grounds on which we can congratulate the Diocese, and you, Bishop Taitt, at this celebration of your 71st birthday.

'First of all we congratulate you that you have come to your high office with such a rich ministerial experience in the fullness of your powers. It might have seemed in an earlier day that your age was not an asset, but in recent years we have changed all that and have made Dr. Osler's famous remark thoroughly ridiculous. As Jane Addams has remarked, the greater longevity of mankind meets the need for stabilization in a changing era.

"It was thought wonderful in mid-Victorian days that Palmerston should assume the premiership of England in his 71st year. But Gladstone inaugurated a new era when he began his fourth premiership at the age of 84. And Mr. Justice Holmes has bettered even Gladstone's record by remaining in the Supreme Court till he was 91, and writing, up to the last, opinions that are the admiration of the bench and the bar. With Mr. McAdoo entering on a six-year term in the Senate at the age of 69, and Mr. Mellon, nearly 80, representing us at the Court of St. James, you are in excellent company. With your health and vigor we think that you are at your grand climacteric and in the very fullness of your powers.

"Every age is inclined to criticize the preceding epoch. Certainly the 19th century said many hard things of the 18th century and the age of Locke, and it is being abundantly repaid in the way 'Victorian' is now used as a term of depreciation. It may be that somewhat in the same spirit of reaction I personally feel that the Victorian theology neglected too much natural religion. To my mind revealed religion without natural religion is a statue without a pedestal. So I shall begin, Bishop Taitt, by congratulating you on your natural gifts. You have indeed many; your resonant voice, your beaming countenance, your sturdy body. But chiefly are you to be congratulated on your genial nature and your liking for people. This is, I believe, one of the greatest of the natural qualifications for the ministry. Henry Ward Beecher was asked whether he would recommend a phlegmatic man to enter the minstry. 'I should as soon think of warming a bed with an icicle,' was his reply.

"Difficult indeed are many of the tasks of the ministry for a man who is averse to mixing with others. Such was the disposition of an eloquent and learned Bishop, who used to slip away as early as 9 o'clock from a great public reception or social party, exhausted, I suppose, by the frequent change of topic, for he was a philosophical student and loved large generalizations

and elaborate deductions. I learned from his wife that in these instances he retired to read a novel in slippered ease before an open fire—more interested in people in fiction than in real life.

"Fortunately, Bishop Taitt, you are not so constituted. I am sure that as a Rector you were never bored by Sunday School picnics nor by Parish festivities. I do not know that you would go so far as 'Pussyfoot' Johnson, who lost an eye in a rumpus with Oxford students, but refused to make any complaint since they had 'only been enjoying themselves.' But it is manifest that in social contacts and in meetings you enjoy yourself, and draw refreshment from occasions that would exhaust a less genial spirit.

"Equally fortunate is your thorough sympathy with the Constitution and life of the Church in which you are an officer. Kent Stone, when he left our Church to become Father Fidelis, said that now at last the General Convention had lost its terrors for him. Difficult indeed is the task of a minister, pre-eminently of a Bishop who does not sympathize with General Convention or Diocesan Convention, and who thinks lightly of the parochial system; whose ideal of a Church is widely different from our actual Church life. Our system and our Anglo-Saxon mode of government and life do not get on your nerves; they suit you exactly. You evidently enjoy the Conventions and are well known to be a great admirer of our Pennsylvania Convocational system.

"Especially are the parish ministers grateful for your high valuation of the pastoral office. There is need for many types in the ministry; need for various gifts. Highly do I value and admire my friend Dr. Twombly's zeal in the protection of the young from debasing influences. Admirable indeed was Bishop Williams in his criticism of the un-Christian elements in our economic life. But the chief work of the ministry must be the cure of souls. For this you were noted as a Rector. You no more weary of these duties than you weary of Morning Prayer, a service that suits you so exactly, that it is impossible to conceive of you as calling it a Monkist service, or asking for more freedom in devotion than it affords. I do not suppose that you regard our Church as perfect, but, whatever its defects or limitations they do not irk or irritate you, nor prevent it from being to you a most congenial home and sphere of activity.

'With the Parish ministers you have ever shown the liveliest sympathy. We appreciate your efforts to keep down the overhead charges in the Diocese, and in the General Church, where they have mounted so high. We are grateful for your fatherly interest in our welfare and your realization of the heavy drains on our resources that are inevitable from our close contact with the poor. Indeed it has sometimes occurred to me that as real estate cannot be transferred without the signature of the owner's wife, so a subscription should not be received from a married minister unless it is endorsed by his wife. It is on her and the children the privations of poverty fall most heavily. In Bishop Gore's commentary on St. Mark it is well said that for clergymen to give to the Church money that should go to the education and support of their children is the modern way of saying Corban, and avoiding natural obligations in the name of religion. Far from you is such neglect of the primary obligation. Your devotion as a son is well known, and how you declined a bishopric to remain with an aged mother.

"Everyone, I suppose, has his blind spot, and it has often impressed me that you do not really appreciate your own endowments and gifts. Often have I heard you value as one of your qualifications what is, in the opinion of many of us, your greatest limitation. We married ministers who have brought into the rectories of our Church such splendid women, for it is the wives of the clergy of our Church and not the ministers themselves who are entitled to Casaubon's famous eulogy of being 'the admiration of the world,' I say we married ministers know what you and the Church have lost in your not having by your side a woman of like spirit. But I shall not press the point. This is not the time for commiseration, but for congratulations, and there are many topics that might be enlarged upon under that head.

"None bulks larger than our confidence in the depth and reality of your Christianity. As Dr. Jefferys has well said, all of us recognize that you were never a self-seeker, and that the office of the Episcopate came to you unsought. The most valuable lesson that is taught its students by the Virginia Seminary in many an earnest faculty meeting talk is that the basis of the ministerial character is the Christian character. No gift, however splendid, can make up for a lack of that. Our greatest of all comforts in dealing with you is our conviction of your sincerity and reality. In an age of doubt, confusion and perplexity, you have been a tower of faith and hope and love.

"I am certain that I do not go beyond my commission today when I assure you of the affection and loyalty of your clergy. We do not believe you infallible—and I am sure you do not claim such an endowment, but we do believe in your integrity and in your devotion to Christ and His Church. May God grant many years of health and activity to the glory of His name and the good of the Diocese of Pennsylvania."

Dr. Washburn, who followed Dr. Grammer, said in part:

"Our revered and beloved father in God is simply and contagiously consecrated to the blessed will of Christ. He is not a self-conscious official, yet he makes the apostolic office glow with the winsomeness of comprehending sympathy. He is never a mere ecclesiastic, yet he ever helps all to recapture the Ephesian conception of the Christian Church, as the Fellowship of the Faithful, the Kingdom of God in the making in a groping world. He is not given to controversies, yet his convictions are crystal clear and fortified with the testings of experience, persuading men of the values and verities of the faith that makes faithful.

"He is not a swivel chair administrator absorbed in material matters, nor yet a cloistered dreamer nor a ubiquitous intruder into other men's affairs; but the approachable brother counselor and guide whose amply furnished mind is continually quickened at altar and in private communing with the Inspirer of truth and life. To the manor born, an American and a Churchman through and through; as a boy worshipping in Christ Church with his beloved mother, saturated with our traditions until he even resembles in the benignity of his countenance the saintly statesman, William White. May such length of days be his till he exceeds the record of that venerable prelate."

"Where are you going, great heart?
With your eager face and your fiery grace,
Where are you going, great heart?
To lift today above the past,
To make tomorrow sure and fast,
To nail God's colors to the mast,
Then may God go with you, great heart."

BISHOP TAITT IS GUEST OF CHESTER MINISTERS AT BIRTHDAY DINNER

Bishop Taitt was the guest of the Rev. Stanley V. Wilcox, Rector of St. Paul's Church, Chester, and the members of the Ministers Association of Chester, representing all the branches of the several communions of that city, at a dinner on Friday, January 6, in commemoration of the Bishop's 71st birthday anniversary.

The dinner was given in the Parish House of St. Paul's following a meet-

(Continued on page 167, bot. of col. 1)

The Church News

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THE BISHOP'S BIRTHDAY

Seventy-one years is a long time. Yet when it is spent in a work which one loves, it becomes, like Jacob's service for the sake of Rachel, as a single day, so rapidly does it pass. No doubt Bishop Taitt's three score years and ten has flown as a watch in the night; for surely no one could love his work more or be happier in it than he. Like the early Christians, of whom it is recorded in a fragment that has come down to us that they followed the plough singing, he goes about his work with a hymn always in his heart, and, we suspect, if no one is around, often on his lips.

The testimonial birthday dinner that was given in his honor by the Clergy of the Diocese was a fitting tribute to his worth as Chief Pastor of the Diocese. When he was elected Bishop Coadjutor, a writer on this page called attention to the significant fact that he had for years been a pastor to all the people of Chester, and predicted that he would soon occupy the same place of affection in the hearts of the people of Philadelphia, and exercise the same gracious ministry to them—a prophecy which has been abundantly fulfilled. All will unite in hoping that God will spare him to the Diocese for many more useful years in His service.

PRAYER AND THE OXFORD GROUP

Some of the disciples of the Reverend Frank Buchman, who are now known as the "Oxford Group," has paid the Diocese another visit. As on other occasions, it presented a number of converts who gave testimony to the remarkable changes that had been wrought in their lives, many of them thrilling tales of religious experiences as interesting, and often as marvelous, as any recorded in the long history of the Church. Evidently this movement, whether one may like it or not, is one of the most powerful forces at work in America and England today.

These testimonies, to which they give the name of "sharing," seem to be the chief means by which the movement spreads: One man tells another what the Group has meant to him, and in this way, quietly, but surely, they propagate their faith. Except Christian Science, which has spread in the same way, nothing like it has appeared in the history of American Christianity; for although essentially evangelistic, it has rejected the common evangelistic methods, and has relied more on personal contacts than on mass movements. What it will evolve into it is impossible to predict. One can see, however, that there has been an evolution away from some of the crudities of its early emphasis upon the sins of the body—which were seldom mentioned by Our Lord—to an attack upon the more deadly sins of the soul. Those who testified here were often men who had been converted from narrowness, pride, and spiritual rebellion against God. That is the most difficult kind of conversion, and if the Oxford Group can produce such changes in men's souls as that, it deserves the praise of every man, even though he may not be able to walk with them all the way it travels.

We wish there could be collected and published month after month in the Church News, anonymously, short accounts of some of the great spiritual experiences of our readers. It would be a great help to many if those who have had answers to prayer, for example, would forward to us reports of their experiences. Men and women might gain inspiration and encouragement to persevere in their own devotions if they knew how God had rewarded others who diligently sought Him.

UNCOMFORTABLE PEWS

A correspondent has asked us to broadcast a Macedonian cry for new or second-hand pews for his church to replace the present cruel occupants of the nave, which he considers the unrivalled champions of discomfort in the Diocese. So back-breaking, or rather back-cutting, are their low, sharp boards, that he wonders how his congregation endure the torture which they must undergo in sitting still while he preaches to them every Sunday.

Being convinced, after an investigation, that it is only the pews which torture them while he is preaching, we are glad to accede to his request and heartily endorse his appeal. But we must dissent from his claim to possess the most uncomfortable seats. Evidently he has never sat in the straight, high-back pews of some of our old colonial churches, which hold the all-time record, the world's championship, America's cup, as well as all the blue ribbons and

the trophies that have ever been, or ever will be awarded for discomfort in seating. St. Lawrence on his gridiron, and the other martyrs on the rack, alone in history, suffered such torture as these pews inflict on their victims Sunday after Sunday. One wonders why our colonial forefathers, who made such comfortable and beautiful chairs and beds, ever designed such uncomfortable torture chambers as the old, square, back-breaking box-pews; and why unaesthetic rectors of a half century ago, when they remodelled their chancels and disfigured them beyond a colonial's recognition with gaudy, mid-Victorian Gothic altars and horrendous stained glass, did not also renovize their naves with something more comfortable, even if no more beautiful, than the old pews, that were either too high in the back or too low to allow the occupant to forget that he had a body and concentrate his attention upon worship.

We would blame it on those convenient scapegoats, the New England Puritans, did we not know that their rude benches were often delightfully comfortable. But being a Church with an ancient heritage, we must trace it to that recurring strain of puritanism in the history of the Church which has so often made men punish the body for the sins of the soul. The ancient Christian Church was usually intensely puritanical, rejecting art, regardless of beauty, and unreasonably fearful of the softness that comfort so often begets. Perhaps the colonial builders followed that ancient tradition. But if God is pleased to see his children sitting on uncomfortable seats, he is the only father we ever heard of who is.

Or perhaps, and more likely, it was due only to the ignorance of the carpenters who fashioned the pews so unscientifically that they punish our correspondent's parishioners like the cruel rocks that gored the sides of the famous *Hesperus*. We hope he will get some good, comfortable ones to replace them; even with cushions on to make them more agreeable still; for now, since the art of ventilation has been added to the courses for sextons at the universities. ("What! No courses in sextonics at the universities in these days when an educated sextonry is so essential!") Well, at any rate, since churches are better ventilated, and men therefore no longer sleep during the sermon, it would not be dangerous to add cushions, and it would help some physical types exceedingly.

(Continued from page 165)

ing of the association. Thirty-five ministers of all denominations joined in the tribute to the Bishop. The dinner was served by a group of the ladies of St. Paul's. When the Bishop was called on to speak, he began by saying: "I feel that I am just beginning to get into life at the age of seventy-one." He recalled his coming to St. Paul's when he was a young man and referred to his service during the period he was rector as "over thirty of the most delightful years of my life."

Expressing his pleasure at being with his brethren of the clergy in Chester again, the Bishop reminded his hearers that the pastoral side of the ministry was one of the greatest privileges of service and without which no clergyman can preach to his people successfully. He indicated that one of the greatest compensations he derived from his pastoral work had been the feeling that in times of stress and sorrow he had been the means of bringing comfort. He told of his early work as a curate in St. Peter's, Philadelphia, which brought him into close association with the poor and the unfortunate. He told of his fears when first he accepted the call to the Episcopate lest he might become more of the type of an executive and thus lose the contacts of the pastoral side of his ministry.

"I never wish to bear the reputation of being a money-raising Bishop," he said. "I wish to bring Christ to the hearts of my people as the work to which God has called me."

THE EPISCOPAL ACADEMY
FOUNDED 1785
City Line and Berwick Road
Overbrook, Pennsylvania

January 6, 1933.

Managing Editor,
The Church News:

In response to our little notice in the Church News with regard to our having a cross to give away and our need of some hymn books, you will be interested to know that already I have had two requests for the cross, and this morning we had delivered to the Academy nearly a hundred of the books that we wanted.

Such a quick response indicates that the Church News is a most excellent medium for the distribution of such information, and I am sure its function in this respect can be increased if members of the Diocese realized what a splendid facility is at their disposal.

With many thanks for your helpfulness,

Cordially yours,
GREVILLE HASLAM,
GH.C. Headmaster.

ADMINISTRATION OF POOR LAWS IN PENNSYLVANIA

"A Primer of Public Poor Relief in Pennsylvania" is the title of a booklet that has been issued by the Public Charities Association of Philadelphia, which gives complete and valuable information in relation to the administration of the different systems of poor relief administration in the State of Pennsylvania as provided for under various laws. The information was prepared by Leslie M. Foy, Secretary of the Poor Relief Division of the Association, and is issued from the Association's headquarters in Philadelphia in the Social Service Building, 311 S. Juniper Street.

In pointing out the need for changes and improvements in the present system of poor relief, the publication discloses that there are in all 424 poor districts in the state. Establishment of one county-wide unit in each county, it says, would reduce the number to 67. It is also pointed out the number of Directors of the Poor in the state totals 920. This total comprises 90 County Directors, 66 County Commissioners acting as Directors, 18 District Directors of the Poor, 2 Municipal Directors of Welfare, and in the 368 remaining small districts about 744 Directors or "Overseers" or "Managers." Total expenditures for Poor Relief under the various systems in operation in the year 1931, it is stated, amounted to $12,483,642, of which $5,270,167 was for Outdoor Relief.

The Work of Examining Chaplains

By the Rev. Gilbert E. Pember, D.D.

The Church News has asked for some account of the functions of the Diocesan Board of Examining Chaplains.

The clergy are not the Church. They are the servants of the Church. In describing them, St. Paul uses the word slave. But on the competency of the servants depends in large measure the successful working of a household. It is essential to the Church that the clergy be good servants. Therefore the selection of "fit men to serve in the sacred ministry of the Church" is vital, and the safeguarding of the Church from an incompetent ministry is of the utmost importance.

It is not easy. There are difficulties and complications. In the first place, the ministry is not just a service to which a man is appointed, nor a job for which he is hired, nor even a profession for which he is trained. It is a vocation. It starts with his own sense of being called of God to serve in the ministry. And without that inner conviction of vocation, no man ought to enter the ministry. But even that call, or sense of vocation, does not settle the matter. It is to the Church's ministry that the man comes, and his own inner sense of call has to be approved by the Church's confirmation of it. The Church has to test the reality and sincerity of the "call" and determine the man's fitness for the ministry. Many a tragedy for men and much damage to the Church could have been avoided if the Church had always been more sensible of its responsibility for the kind of men who come into the ministry.

We have plenty of organization for this testing of fitness, all we need is careful use of it. Let us trace briefly the course of a man who believes he has been called to the ministry.

The first thing he does is to go to his own Rector, who should, and probably does, know him better than any one else. If he feels that the man is in earnest and has real qualifications, he sends him to the Bishop. The Bishop requires the man to present a certificate from a physician as to his physical health, and that includes not only bodily health but mental and nervous health. The ministry is an exacting life and requires strong bodies. If the Bishop from the recommendations of the man's Rector and from his own knowledge and observation, feels that the man is worthy, he admits him as a Postulant for Holy Orders. That is the first step.

But it is not simply a question of whether the man is good or not, but whether or not he is good for the ministry. Pious incompetents are of no use in the ministry or credit to it. The question is not merely, does a man want to serve? but, is he fitted to serve? Can he be of any real service? And here is where the Examining Chaplains begin to function and the man takes his second step. The Bishop remits him to the Chaplains for examination as to his intellectual fitness to be admitted as a Candidate for Holy Orders and allowed to begin his definite training for the ministry. The normal previous training expected by the Canons of the Church is a college course which has resulted in a degree, and in which the study of the Latin and Greek languages has been a part of the course. If he has a degree from a reputable college and the official grading is satisfactory, the Examining Chaplains may accept that in lieu of further examinations. If he has not, then he must be examined by the Board in the standard subjects which would have been studied in college. Our own Board has one inviolable rule. Every Postulant, whatever his preparation, degrees from whatever university, must actually take and pass an examination of his knowledge of the contents of the Bible in English.

If this investigation or examination convinces the Board that the Postulant has the mental capacity, and the background of sufficient intellectual training, to go on with his studies for the ministry, they so report to the Bishop and to the Standing Committee. If he has not, they recommend either further preparation, or that in their judgment the Postulant should be discouraged from going any further.

The writer, after fifteen years' experience as an Examining Chaplain, is thoroughly convinced that we ought to be more rigid than we are in this matter. If the ministry is worth going into at all, it is worth the time and labor of being properly prepared for it. Half-baked clergymen are of little use and much hindrance to the Church. Many a man's ministry would have been greatly increased in usefulness if he had been told that he must take longer in preparing for it. And if he will not take the time or if he has not the natural mental capacity for it, it is very much kinder to him and better for the Church to tell him so in the beginning and stop the process there. It is difficult to turn a man down after he has spent three years in the divinity school. It is more difficult to get him out of the ministry after five or six years in it has demonstrated his general unfitness. It is comparatively easy to do so while he is a Postulant and before he has begun definite preparation.

But if he is passed as to general mental fitness and intellectual training by the Chaplains and so recommended to the Bishop and Standing Committee, then those authorities make a more thorough investigation as to his moral and spiritual qualifications. As this paper is concerned only with the work of the Chaplains we need not go into that. If, as the result of these investigations, the Bishop and Standing Committee admit him as a Candidate for Holy Orders, the man then begins his studies at one or another of the divinity schools, though in certain circumstances the Bishop may allow him to do this work under the guidance of others.

But he has not finished with the Board of Examining Chaplains by any means. The Canons require him to be a Candidate for three years before he is made a Deacon. And before he can be made a Deacon he must come again before the Chaplains to be examined as to his knowledge and faith in those things required by the Canons. Some people have raised the question as to whether the Chaplains have anything whatever to do with what a man believes. They contend that the only concern of the Chaplains is to find out and report to the Bishop and Standing Committee what the Candidate knows, if anything; paying no attention to what the Candidate believes, if anything. All of which is equivalent to the absurdity of saying that it is important that the Church should know that men applying for ordination in its ministry are well informed, but it is not necessary to know whether or not they believe the information they have received! Surely the Church means to test not only the quantity of a priest's knowledge, but also the quality of his intellectual convictions—the content of his faith. After all, the Church is not an institution on a joy ride for the discovery of truth, but an institution with a commission to deliver a revelation. And if the Bishop who ordains a man cannot look to his Examining Chaplains for information as to what a man believes as well as what he knows, then there is no provision anywhere in our Canons for determining the fitness of a man as to his faith, which is ridiculous on the face of it.

Of course, it is a delicate thing in our comprehensive Church. Any Chaplain who would use his office in a partisan way, and try to hinder men who hold different views from his own in the large area of freedom in many mat-

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The Place of Laymen in the Episcopal Church

Church Schools and Parochial Organizations

By the Rev. Henry S. Paynter

This is the fifth of the series of articles on the place of laymen in the Church, prepared by the Rev. Henry S. Paynter especially for The Church News, and which began in the October issue. Mr. Paynter's next article will be on "The Ministry—How It is Recruited," and will describe the place which laymen occupy in this important work.—Ed.

Oportunities for leadership and challenges to service for laymen and women are especially urgent in connection with the training of the young in the ways of religion. Many of us have vivid memories of the influence for good which was brought to bear upon us by one or more of our Sunday School teachers. Such influence begins with children of a very tender age, when they are first brought to the Church School. There the young child looks upon the teacher as embodying that important phase of life's development: religious education. Faithful and sympathetic teachers in the Sunday School exercise the most complete sort of leadership of boys and girls as they grow towards manhood and womanhood. Undoubtedly the greatest contribution which the Church makes toward character building is through the Church School, and this work could not be carried on without the loyal co-operation of the laity.

The days of the old slumbrous parish, when the Rector and a few pious women did all the Parish work, have passed. There has arisen everywhere a new conception of what a Parish ought to be doing, and this program of activity affords unlimited opportunity for leadership to the laity.

Closely allied with the Church School are organizations for boys and girls. The possibilities here are limited only by the supply of competent and devoted leaders among the lay people of the Church. Most of our parishes and missions are better equipped with Parish House facilities along these lines than they are with man-power to carry on the work. Even in places where the physical equipment may be inadequate, all the handicaps can be overcome when sympathetic leaders are using their ingenuity and contributing their time.

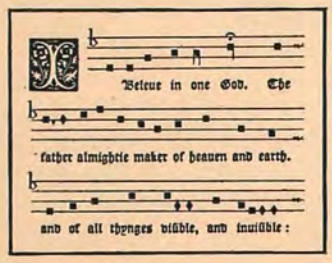
The Minister in the Episcopal Church needs the assistance of a large chorus choir in order to conduct the beautiful services of the Prayer Book. Usually these choirs are composed of volunteer singers, so that the Church provides a field of activity for all of its laymen who have a talent for vocal music. In Parishes where there is the money to enlist the services of professional choristers, there is always an opportunity for the organization of a junior choir or an auxiliary choir, which will afford an outlet for the desire to sing which many feel. Keeping up the morale of the Choir affords an opportunity for lay leadership. The Choirmaster alone cannot do this with a large membership. Attending to the proper vesting of the Choir is a work which requires the regular attention of a group of Choir Mothers.

Then there is the Altar, with the need for its care by the Altar Guild. A properly kept Altar and Chancel offer a field of special devotion for a considerable number of persons, usually women, although in some Parishes there are honorary or associate members of the Altar Guild, both men and women, who stand ready to help with their contributions in meeting the expenses of the Altar Guild.

Every baptized person in the Episcopal Church is a member of the Church's Missionary Society. While many seem to be ignorant of such membership, or indifferent to it, nevertheless the great missionary work of the Church could not be sustained without the continued study and leadership of many of the members of the Church. The Women's Auxiliary to the Board of Missions has not only made generous offerings toward missionary work; but has furnished information and inspiration without which the missionaries throughout the world would be unable to carry on their work in the building of the Kingdom.

It is sometimes thought that the Episcopal Church appears to be a clergyman's Church, and that it gives but little work or responsibility to its lay people. Surely such a criticism is not deserved. To give a list of all the avenues of service which are open to the laity in various parishes is impossible. Besides those suggested above are the many Parochial Guilds organized for different purposes, Men's Clubs, Parish Visitation Committees, groups to care for the poor or to carry on social service work. Laymen who once seemed to think there was nothing for them to do but to attend services and give money, are finding many channels of activity open to them.

Any man who has the willingness to work will find more than he can do. Men and women connected with any fairly well organized parish today will probably find themselves called upon for all the work they can do. In fact, the great trouble experienced in many parishes is to find laborers enough to render the service required by the Church. Those who simply wish to stand on the sidelines and look on, find their consciences greatly troubled by this stir of activity all around them.



DEPARTMENT OF CHURCH MUSIC

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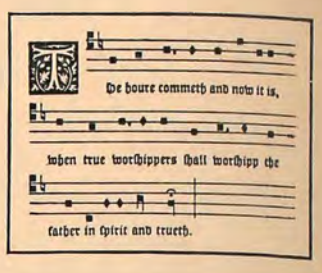


Word Emphasis in Church Music

In a recent article in this department on "Anglican Chanting," the writer stressed the importance of making the *music* of chants secondary to the *words.*

In order to apply the principle of word emphasis intelligently and effectively, the choirmaster should himself study spoken English. He should know something about the principles that govern dramatic speech, and he should school his choir in such principles so far as time will permit. The subject is an interesting one, and makes an appeal to intelligent people. Those choir members who have had experience in amateur dramatics, or who have been coached in elocution will respond with eagerness to the proposal to give this matter consistent attention in the choir-room. At first, interruptions to the rehearsal will be so frequent that the work will appear to be suffering rather than benefited, but persistence will bring results. After the first "encounter" the proceedings will become less and less discouraging until, as if by sudden enlightenment, the choir will get the knack of it, and proper word emphasis will occur quite spontaneously.

There are several ways of giving emphasis. Dynamic stress is the method understood by all choir singers. But there are other and equally important ways. Prolonging a syllable lends emphasis. This treatment seems to suggest depth of meaning or intensity of emotion, while dynamic stress merely gives force to a word so treated.

To feel this distinction, read aloud this verse of Psalm 103:

For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him.

The words to be specially treated for purposes of illustration are "high," "so," and "great." First, read the verse, giving dynamic stress to these three words, but not pausing on them. Next, read the verse without dynamic stress on these words, but giving each somewhat more than its share of time. (The prolongation of the vowel sound in the word is, of course, the proper way to effect the pause.

Now read the verse combining the two methods of accent on these three words. Each of the three will be louder and more prolonged than the other words of the passage, thus giving still a different shade of significance to them.

Next, retain this treatment of these three words, but also give simple dynamic stress to "earth," "them," "fear," and to the first syllables of "heaven" and "mercy." You will now read the passage with a clearness of interpretation that gives new interest to the words.

The intelligence of the singers will help them to discover for themselves where most of the accents belong. An occasional suggestion by the choirmaster will be all that is needed when once the fundamental principle has been grasped.

Still other forms of emphasis are available for special purposes. An intensely dramatic phrase is often effectively rendered by taking advantage of consonant groups. For instance, "They smite down thy people, O Lord; and trouble thine heritage," offers a chance to intensify the meaning of "smite" by slightly overdoing the *sm.* Good taste will not permit too frequent use of this means of emphasis, however, for it borders on the theatrical.

A moment's delay before a word will give it still a different sort of emphasis. Apply this principle to the word "gone" in this phrase: "For as soon as the wind goeth over it, it is gone." These last two methods of emphasis must not be tried until their value is entirely understood by the singers, for they can be made to sound ridiculous if not handled with great skill.

Needless to say, word emphasis is not the cure for all evils. There must be a nice balance maintained between word emphasis and musical nuance.

One of the most tortured parts of the service is the sentence sung in many churches when the alms are presented—"All things come of thee, O Lord, etc." This would make a good starting point in effecting a house-cleaning. It is difficult to tear down old habits, but it can be done. A sensible rendering of this sentence would seem to be as follows: (*Italics* indicate simple dynamic stress. *ITALIC CAPITALS* indicate prolonged syllables.)

"*ALL THINGS* come of *thee,* O *Lord;* and of *THINE OWN* have we *giv*-en thee. Amen."

The Responses generally sung at Evening Prayer will bear scrutiny, for they, too, are often indifferently rendered. It is unfortunate that many editions of the settings of Merbecke and Tallis (those we call Ferial and Festal) attempt to fix the time values of all the words. To follow exactly the rhythm prescribed in such editions is to make the Responses sound absurd. Good speech is free from metrical rhythm, and good chanting should in this respect follow good speech. The time values in all editions of the Responses are merely approximate. If one understands the principles of emphasis in speech, he need not bind himself to the observance of such printed time values. The foremost idea should be to bring out the meaning of the words. If emphasis of one kind or another will accomplish this, by all means use it; if it distorts the meaning, by all means discard it. But do not allow a simple Response to become so labored and metrical that it sounds like a little motet. Disrobe it of the trappings that give it such an unnatural character, and reduce it to simplicity. After all, most of these Responses are prayerful petitions.

There is, in the introductory matter to *"The Choral Service," set forth by the Joint Commission on Church Music,* such good advice along these lines, that we quote a part of it:

> "The Choral Service is the musical expression of prose texts, and its melodies derive their rhythms from those of the words to which they are set. Metrical rhythm is thus wholly inadmissable, and the greatest care must be taken to exclude it entirely from the rendering.
>
> "With a choir the best results will be obtained by the following procedure: (1) Have the text alone read, at a moderate speed. Take care that every syllable is distinctly enunciated, and given its proper relative value or stress; that undue pauses

(Continued on next page)

Sir John Stainer

The name of Sir John Stainer is known to every youngest choir boy, and is associated, in the minds of church-goers in general, with the famous and much-abused cantata, "The Crucifixion." Although many of us are bored at the mere prospect of listening once more to Stainer's "The Crucifixion," we cannot deny that when it is well sung it makes an appeal that is irresistible. Parts of it are cloying and sickening sweet, but parts are indeed beautiful and inspiring.

Many other well known pieces of church music came from the pen of this interesting composer. "I Am Alpha and Omega" is one of the best known of his anthems. The "Seven-fold Amen" was composed by him. He wrote some of the popular hymn-tunes that we sing season after season. The tune to Hymn 16, 'Holy Father, Cheer Our Way," and the tune to Hymn 121, "Gracious Spirit, Holy Ghost," are his compositions. His difficult anthem for double choir, "I Saw the Lord," is not frequently heard, but so important a work was it thought to be that its opening phrase—music and words—were carved on the tablet erected to his memory in S. Paul's Cathedral. This tablet has since given way to a smaller one, but the words "I Saw the Lord" are still there.

Stainer was a man of remarkably broad interests. We smile, now, at his harmonizations of plainsong melodies, but he was writing in the light of the best scholarship of his time. He was the President of the Plainsong and Mediaeval Music Society, and was a recognized authority on the subject of Plainsong. He was the author of text-books on musical theory, and co-editor of a "Dictionary of Musical Terms."

As a young man he was organist of the University of Oxford, where he proved his fine ability as a choirmaster. He received the degree of Doctor of Music at Oxford. He succeeded Goss as organist of S. Paul's Cathedral, coming to the post at a time when Cathedral music there and elsewhere was in a deplorable condition. So utterly indifferent to the dignity of their office were choir men that they would frequently slip out of service through a trap door, or some other convenient exit, and regale themselves at an ale-house, returning to their posts in time to sing the next part of the service. Stainer reorganized choir deportment, and brought about a new era in choir efficiency. By hard work he raised musical standards until S. Paul's choir became the finest to be heard anywhere.

It is interesting to know that Stainer never claimed to be an inspired composer. He frankly admitted to a friend that he wrote choir music only to fill a need for more choir material.

Owing to failing sight he resigned the organistship of S. Paul's. He was knighted, and became Professor of Music at Oxford. He died in 1901.

Stainer was one of the "Late Victorian" composers, and his music bears the ear-marks of that school of composition. It is characterized by sentimental melodies and sugary harmonies, although Stainer did not transgress in these directions so much as some others of his contemporaries. He still has his defenders in England, but they are in the minority. His music is not sung in the Cathedrals where there are the best choirs. In this country we have not altogether come to that attitude toward him, but it looks as if the days of his prestige were numbered.

Whatever degree of oblivion he may suffer in the future as a composer, historians will always accord him an important place as a thoroughly practical and efficient standard-bearer during a very unworthy period in English church music.

(Continued from preceding page)

are not made at punctuation marks, and that the natural accents of the text are brought out clearly, although without exaggeration. (2) Repeat this recitation without rhythmic variation, but upon a monotone. (3) Sing the text to its prescribed melody or formula, still without rhythmic variation.

. . . "In many texts to be sung in the Choral Service, as in a majority of Psalm verses in the Prayer-book version, one or more of the initial syllables of each sentence or half-sentence are unaccented, the first accent falling upon a subsequent syllable, viz:

And gránt us
As it wás in the beginning
For it is thóu, Lord, only

"In all such cases great care must be taken to avoid accenting the initial unaccented syllable or syllables. All words and syllables should be rendered lightly until the first accent is reached, after which subsequent accents are given the value which characterizes good reading.

"If two accents are in juxtaposition, the first must be slightly prolonged as well as accented, to preserve natural diction, viz.:

The *Lord's Name* be praised
For it is *thou, Lord, only*
O let the *earth bless* the Lord."

LIST OF ANTHEMS

Second Sunday in Lent

"O Lord, my God" (Novello), S. S. Wesley.

This short anthem may be sung without accompaniment, and is capable of much varied expression. The optional ending is not recommended.

Third Sunday in Lent

"The Sacrifices of God" (Novello), Hugh Blair.

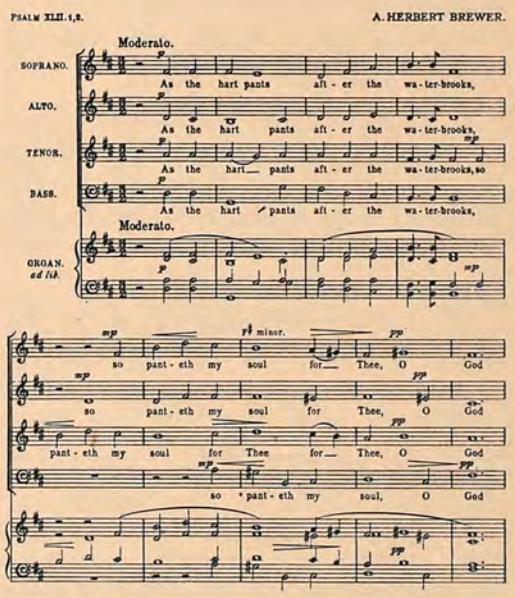
Hugh Blair was the organist of Worcester Cathedral until 1897, when he resigned to become organist of a church in London. He has devoted much time to composing, a number of his compositions being for orchestra, violin, etc.

Fourth Sunday in Lent

"As the Hart Pants" (Curwen), A. Herbert Brewer.

Alfred Herbert Brewer became organist of Gloucester Cathedral in 1897. This anthem displays fine musicianship and reserve. It may be sung unaccompanied. The first page is here reproduced by permission of J. Curwen and Sons, Ltd., 24 Berner St., W. 1, London, publishers and owners of the copyright. (The American branch of this house is Curwen, Inc., Germantown, Philadelphia.)

As the hart pants.



Fifth Sunday in Lent

"O Saviour of the World" (Schirmer), H. Alexander Matthews.

This very melodious anthem has a soprano obligato throughout. It contains some fine climaxes. The number is taken from the cantata, "The Triumph of the Cross."

"Associate yourself with men of good quality, if you esteem your own reputation; for it is better to be alone than in bad company."—*George Washington.*

National Council Issues Statement on "Re-Thinking Missions"

The National Council of the Church, having received the Report of the Commission on Appraisal of the Laymen's Foreign Missions Inquiry, which report has been published in book form under the title "Re-Thinking Missions," has issued a general statement on the report, which the Council desires be made public.

The CHURCH NEWS, recognizing the wide publicity given the report by its compilers and the possible effect of this publicity, was able, in its January issue, to present a comment on the report by the Rev. John K. Shryock, one of our own clergy in the Diocese, whose ten years of intensive missionary work in China equipped him to speak with an authority based on a background of practical experience.

The statement issued by the National Council is accompanied by resolutions providing for a Committee to continue a study of the Laymen's Report. This committee comprises the Rt. Rev. H. St. George Tucker, Bishop of Virginia and formerly Missionary Bishop of Kyoto, Japan; the Rev. Claude W. Sprouse, of Kansas City, Mo.; Hon. William R. Castle, of Washington, D. C.; Mr. John S. Newbold, of Philadelphia; Mr. Walter S. Kidde, of Montclair, N. J., together with the Presiding Bishop, the Rt. Rev. Hugh L. Burleson, Dr. Lewis B. Franklin, and Dr. John W. Wood, as ex-officio members.

The resolutions adopted by the National Council are as follows:

1. *Resolved,* That the National Council receives with grateful appreciation the Report of the Laymen's Foreign Missions Inquiry and expresses its sense of obligation to all those who have made its production possible.

II. *Further Resolved,* That the National Council heartily endorses the principles of a constant evaluation of missionary work and will give immediate and intensive study to the recommendations contained in this report.

III. *And Further Resolved,* That for this purpose a continuing committee be appointed by the President to report from time to time to future meetings of this Council, and to confer, when desirable, with representatives of other Missionary Boards.

IV. *And Further Resolved,* That the Executive Secretary of the Department of Foreign Missions be requested to communicate with our Missionary Bishops in the Orient, and with the Bishop of Honolulu, asking for their comments on the Report of the Laymen's Foreign Missions Inquiry.

In the statement issued by the National Council the latter expresses its grateful appreciation of the purpose which led to the Laymen's Inquiry, and assures its promoters that the report resulting from it will receive the Council's careful and interested consideration. Continuing, the statement reads:

"The report itself is a highly significant document. The personnel of the Commission, their long and thorough first-hand investigation of conditions in the mission field, together with the publicity which has been given to their findings, make it certain that the opinions which they express will exert a widespread influence. At the same time the report is entirely unofficial. Neither the Boards at home nor the missionaries in the field had any part in its formulation, other than that of furnishing information and affording facilities for investigation. Its significance therefore consists largely in the fact that it presents a non-professional and unofficial estimate and point of view.

"While the National Council should undoubtedly attach great importance to the recommendations contained in the report, before any action is taken upon them it will naturally wish to submit them to its own missionaries in the field and to its administrative officers for their opinion and advice. It will be useful also to compare the conclusions of this report with those of the Jerusalem Conference.

"On the first page of the report it is stated that the Commission was asked to consider two questions; first, whether the missions ought any longer to go on; second, if they ought, whether it should be with great change, or little change, or none. That the missions should go on they regard as beyond serious question. They are equally emphatic as to the necessity for change. As the report itself is concerned with showing what kind of changes should be made and why they are needed, rather than with the substantiation of the assertion that Christian Missions should be continued, it naturally contains a great deal of criticism.

"This criticism need cause no alarm nor complaint if we may assume that it is not primarily intended to apply to the missionary work and methods of the past, but rather to indicate the changes that will be required in view of the conditions and the nature of the task that lies ahead of us. The distinction made at the end of Chapter I between temporary and permanent functions indicates that this assumption is justified. Among temporary functions are included many of the policies which are severely criticized in the body of the report. The implication is that while they were normal functions for the preliminary stage, yet when we pass, as we are now doing, out of that stage, they are no longer adequate. Everyone who understands the problem of missions will agree with this principle, although there is certain to be much disagreement as to the manner and time of its application. Unfortunately the distinction indicated is not kept clearly in view of the body of the report, so that a considerable amount of confusion and misunderstanding is likely to be created.

"The most serious criticism of policies hitherto pursued, and of the results accomplished through them, is found in Chapter V entitled 'The Mission and the Church.' The Commission evidently deems it regrettable that the early missionaries transported to the Orient foreign-made systems of church organizations and imposed them upon their converts. The ideal method would have been, in their opinion, to present to Orietntal people the vital principles of Christianity and let this spiritual impact upon them produce its peculiar type of organization and its unique modes of corporate development. It is evident that this criticism is based upon a conception of the nature of the Church and its function in the Christian economy that is quite different from that which we hold.

"The same thing is true about the criticism that over-emphasis has been placed upon doctrine. 'The approach might have been,' they say, 'the charm and attractive power of a great personal life rather than metaphysical statement about his essential nature.' If by doctrine is meant the teaching that this personality is the Incarnate Son of God, we would agree with the missionaries in thinking that this was the good news they had been sent out to proclaim. What the Commission probably had in mind, however, was that too much emphasis was placed upon the subtleties of doctrine.

"The report rightly emphasizes the importance of Church unity. We do not think, however, that the kind of co-operation which it recommends is an adequate solution of the problem. We recognize that there are many practical advantages which can be secured through co-operation, and that it may be beneficial in promoting the spirit of unity. The Commission's recommendations along this line should therefore receive our serious consideration. We are convinced, however, that our goal, both at home and in the mission field, should be organic unity—a unity which will embrace the whole of Christendom. Nothing less than this will enable us to carry out Christ's purpose for the world.

"We welcome the report's insistence upon the importance of such matters, as: An understanding attitude towards non-Christian religions, self-support on the part of the indigenous church, high standards of efficiency in educational and medical work. It is, of course, impossible to say without further study and conference with our missionaries how far it will be deemed wise to adopt the specific recommendations of the Commission on these points. The problems involved are for the most part not new. In regard to many of them decisions have already been reached, and in some we have made real progress.

"We welcome the emphasis of the report upon the importance of a careful selection of missionary personnel. It has always been and should be the aim of this Church to enlist as missionaries such men and women as are qualified by devotion to our Lord and by training for their task.

"There are many things in the report which we are not prepared to accept. We feel that we should be as frank in expressing our disagreement as the Commission has been in its criticism of missionary work. We fully recognize that the purpose of the report, even where it is critical, is constructive. It performs a great service in calling attention to the fact, which is not sufficiently recognized, that the preliminary stage of missions is drawing to its close. The policies and methods which up to the present have been adequate, must be adjusted to meet the requirements of the new epoch into which we are already entering. The problems that lie ahead are in many respects more difficult, and the opportunities more vast, than those that we have previously faced. The report is thus a challenge to the Church to undertake this new task, in the assurance that if we give ourselves to it with wisdom, energy and the spirit of sacrifice, our Lord's purpose for Asia will be realized. We desire Christian unity, and we believe that it may begin, not by immediate doctrinal agreement, but by participation in common service. Let us pray that in facing the problems presented by our missions abroad we may be utterly loyal to Christ and His Church, quickly responsive to the guidance of the Holy Spirit, and keenly alive to the present needs of the world.

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard—thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*Selected.*

Clergy Attend Oxford Group Meeting

Members of The Oxford Group visiting in Philadelphia last month addressed a meeting of the Clergy of the Diocese in the Church House on Monday afternoon, January 9. Bishop Taitt, welcomed the Group and the meeting was then turned over to the Rev. Samuel M. Shoemaker, Rector of Calvary Church, New York, who is one of the leaders of the Group in this country. Invitations to the clergy to meet the members of the Group were extended by the Rev. J. Jarden Guenther, Rector of Trinity Church, Swarthmore, and the Rev. Charles Jarvis Harriman, Rector of St. James the Less, Falls of Schuylkill. Questions and discussion followed the addresses by Group members.

The principal speaker was the Rev. L. W. Grensted, D.D. (Oxon.), who is distinguished in academic and ecclesiastical circles. He was Bampton Lecturer in 1930—'Psychology and God." He is listed also as follows: Sometime Chaplain and Fellow of University College, Fellow of Oriel College, Oriel Professor of the Philosophy of the Christian Religion, Canon Theologian of Liverpool, Archbishop's Doctrinal Commission, Archbishop's Commission on Spiritual Healing. Other speakers were the Rev. James Little, Presbyterian, from Toronto, Rev. R. C. Thompson, Hertford College, Oxford, and Area Chaplain Toc H, Oxford.

Canon Grensted began by reading a prepared statement as follows:

"You will want to know what Oxford thinks of this movement which carries the name of the Oxford Group. The first answer to that question is that I am here, and very glad to be here, working with the Group just because I am in it, exactly as the others who have come with me are in it. An Oxford professor is not easily disturbed into giving up a vacation almost at a moment's notice, and then working for eighteen hours a day. I can only say that I have never spent a vacation that seemed to me more worthwhile.

"I have known the movement in Oxford for some seven years, and have come more and more to work with it and in it. It now takes a place in the life of the University which is natural and generally accepted. It has friends everywhere among those who are responsible. Many of my colleagues among the professors are friends of the movement. One of them, a man of world-wide reputation, Professor Streeter, recently wrote of it that even if it does not succeed in saving the sinners, it may yet do something to call the righteous to repentance. He sent me his personal good wishes when I came with the team. Several of the heads of colleges and men who have a right to speak for Oxford, give us their friendship and support. They encourage us to use the colleges for our meetings. Those of us who are concerned with teaching can say that men who join the Group are strengthened in every way in their college life.

"It is part of my work to be concerned with psychology, and I have watched the movement closely from that point of view. I have found that the quiet and unemotional openness of life which is lived by the members of the Group gives them real stability. Every good psychologist knows the immense value of openness and directness in facing facts as they are. Nearly all the harm that is done in the world is due to the refusal to face the simple challenge of life. This is true of the individual, and it is equally true of the world as a whole. We are suffering on all sides from a refusal to face the challenge of simple and complete honesty, purity, unselfishness and love.

"I can say these things because I have had to face the challenge myself, and I know what that openness and honesty has meant to me. It is not enough to have knowledge and University position and high ideals. In the end I needed exactly what my friends in the fellowship of the Group needed. I had to be open with myself and with them. It meant that I was convicted not so much in the big sins as in the little ones—a humiliating experience enough for a professor and a Church dignitary —and I found that what was true for others has been true for myself, that the release and openness that came when I was willing to come down to a life of obedience and simplicity and love, has made all the difference to me and all the difference to my power of helping others.

"The message which the Oxford Group brings is just the message which the world needs today. It speaks to individuals, and it is by individuals, and not by ideals, that the world must be saved, and the very fact of the existence of this movement is a proof, perhaps the only proof that some of us can see, of such a restoration of the world."

To succeed and grow the Church much work, and that means that every member without exception must do his part of the work. It is foolish to expect the Church to grow if the members are working against each other, or allowing a limited few to do the work of all.

The City Mission and the Poor

By the Rev. H. Cresson McHenry, *General Secretary*

This article by Mr. McHenry was prepared at the request of The Church News *that our church membership might have information as to what the Church is doing for the needy through its City Mission in that phase of its activities known as Family Welfare Work.—Ed.*

"Do I understand you to say that the City Mission ministers to the poor and needy of Philadelphia?"

"Yes, as a matter of fact the City Mission is the second oldest and the second largest Family Welfare Organization in our city."

"Does it confine its labors to the poor communicants of the Protestant Episcopal Church?"

"No indeed! The questions of creed or color do not enter into consideration. The City Mission tries to relieve distress wherever it is found. Even the matter of worthiness or unworthiness seldom affects its policy. The City Mission has won many a sinner by ministering to his bodily needs; such for instance as a grocery order, a ton of coal, sick diet, clothing for the children or a month's rent."

"Well, it's all news to me. I had no idea the City Mission ever gave material aid."

This is a sample of a conversation that comes up every once in a while when friends begin to question us as to the work the City Mission is doing. We are sixty years old and have been actively engaged in family welfare service most of that time, but somehow we have failed to put over the idea that the *Philadelphia Protestant Episcopal City Mission is a Family Welfare Organization which spends thousands of dollars every year for the relief of the poor, the aged, the widowed, the orphaned, the unemployed, the sick, the inefficient, and the sinful;* that its relief includes food orders, coal orders, rent, clothing, medical relief, convalescent care, summer outings, placing of children, transportation, purchase of working tools, seeking employment, emergency relief, and every other form of help that we may be called upon to give.

But it is much more than just a relief organization. It is the combination of Charity and Missionary work. That is the reason why so often we give material relief to the unworthy. There's a method in it.

The question might be asked: "What sort of poor families does the City Mission handle?"

Well, suppose we answer that by telling a few stories from real life.

CITY MISSION'S RECORD OF 1932 RELIEF WORK

For sixty years as an agency of the Church in the Diocese of Pennsylvania the City Mission has carried on an outstanding Family Relief Work in the name of the Master.

Following is a summary of work done in 1932:

Relief Visits	12,872
Grocery Orders	33,712
Milk Orders	120,241
Ice Orders	16,254
Summer Outings	376
Sick Diet in Homes	67
Board and Lodgings	2,237
Jobs	3,389
Pairs of Shoes	1,336
Garments	19,797
Coal Orders	1,165

The Aged Couple

Our first is the story of a couple of very respectable folk who lived and supported themselves till old age had overtaken them. They had been careful of their earnings and had bought and partly paid for their little home. The house is furnished comfortably. It is a pleasure to visit the little home. The husband lost his job not so much on account of his age, but because of the depression. The little pile put aside for the rainy day was about used up. Months of idleness stretched into a year, the year lengthened into two. Nothing was to do but sacrifice the pretty little home—the house, the furniture, everything they had striven these many years to acquire. The sacrifice was too great. The wife, now stricken in years, is on the verge of a nervous collapse. Can it possibly be that this terrible thing must happen to the dear, aged couple just at a time in their life when they should be sitting back and enjoying the fruits of their life of labor? The appeal came to the City Mission. The story was told. And at once were the affairs of the aged couple in the process of adjustment.

The Family of Six

Or take that family of six who were reduced to such desperate straits. The man had lost his job, not because he was shiftless, but because there was no work to do. He has been looking for a job for months! He has a wife and four children. The youngest child is only five days old. They have sold everything they own for food. There is not a stick of furniture in the house. When the babe was born five days ago the neighbors had to supply a blanket to keep the kiddie from freezing to death. There was no food in the house. Again the neighbors divided their scanty store with the starving family. There was no fuel in the cellar. Some kind soul gave them a few bags of coke. They are several months in arrears with their rent. The agent is a patient man and is not pressing them. The City Mission is told of the desperateness of the family and now the strain and stress of suffering is relieved. No, this is not a Church family. They are Wesleyan Methodists But Methodists, like Episcopalians, suffer keenly under such adversity.

Real Children of Adversity

Again, there is the story of the father who was sent to the hospital because of a serious illness. His wife had just left the hospital after a serious major operation. Though weak and physically unfit she must care for her five little children. At the end of the month the father was discharged. But he could not work and his family were starving. Day after day he saw his family wasting away. Day after day he listened to the cry of his children for bread. Then something inside him snapped. He tried to commit suicide. He was sent to Norristown a mental wreck. Again the whole burden of support fell on the all too weak shoulders of the invalid mother. She, too, broke under the strain and turned on the gas.

One of her children found her unconscious and ran for the doctor. After receiving hospital treatment she was placed under arrest. At the hearing in the Magistrate's Court she told the story of her suffering. Men, supposed to be callous, felt a lump in their throats. Needless to say, the case was discharged.

No, that is by no means the end of the story. A week later the husband returned from Norristown, "cured." However, he acted so "queer" that the wife sent him to his brother's home. Sunday his brother took him for a ride which ended in a serious accident and the husband was badly injured. The wife became distracted over this new misfortune. She took her five children, placed them in a taxi to be delivered to the police station. She disappeared.

A few days later, wondering what had happened to her children, she called up the station. The call was traced. She was "brought in." The children were temporarily placed, and the father, a hopeless mental case, was sent to Byberry Farm. As soon as the mother is fully restored to health, the City Mission will have a plan laid for the restoration of the children to the mother and a means of support provided for the family.

This Man Never Went to Church

A young man, out of a job, was tramping through the Chestnut Hill section. He stopped at the home of a woman who is known for her good deeds to the poor. He told her he was looking for work. She gave him a temporary job on her estate. Knowing of the extensive welfare work of the City Mission, she called upon us in behalf of the family and requested that we look them up and give them the necessary relief.

That investigation proved most interesting. The family was of Polish origin. In two generations they had built up a prosperous wholesale and retail dry goods and notions business. Along came old General Depression and wiped out the business with the suddenness of a cyclone. From a life of comfort they were suddenly plunged into abject poverty. The father is too old to make a new start. The son, a young man of twenty-five years, is strong and willing to work; but, like ten million others of our land, he cannot find a job. Thinking that possibly the City Mission might co-operate with the Church the family attended, we asked whether he thought his church could aid him in any way. He answered that *he had never in his life seen the inside of a church and did not know what folks did there.* His grandfather had turned against the church and had forbidden the members of the family ever to enter into a church building. Here is a young man of good education, of refined manners, having a rather attractive personality, who never saw a Christian service, never sang a Christian hymn, never heard a Christian prayer, never read the Christian Bible; yet, he was born and educated in the City of Philadelphia—a city that boasts of its churches.

The thing that is intriguing the young man today is, why the City Mission is so willing to provide relief for his family; why we are trying so hard to get him a permanent job so that he can earn an independent living for himself and his family, knowing all the time that he and his are enemies of the Church of Jesus Christ. He does not know it yet, but some day both himself and his family will be converted to the Lord Jesus. They are going to find their way to Him through the doors of the City Mission.

Yes, the City Mission does almost as much for the bodies as for the souls of men. Our *Inasmuch Work* is a most important part of our Missionary propaganda. Thus in the past year we have fulfilled the Master's Command and a summary of relief work administered will be found elsewhere on this page of the CHURCH NEWS.

So long as the City Mission is doing so much for the poor of our city how can we, the communicants of the Church, help?

What the City Mission needs most in this department are *several substantial endowments* to our Family Welfare Work. We *need* a permanent income of $85,000. This figure is based on what the City Mission spent in 1932.

FEDERATION OF CHURCHES TO COMMEMORATE LIFE OF LATE DR. TOMKINS

Directors of the Philadelphia Federation of Churches purpose to commemorate the life of the late Rev. Floyd W. Tomkins by the creation of a permanent fund to be known as the Floyd Tomkins Memorial Fund. The purpose of the fund, Federation officials state, will be to perpetuate the work, within the Federation, sponsored by Dr. Tomkins during his life and to which he devoted a great amount of his time. Disposition of the income from the fund will be under the supervision of the Directors.

Dr. Tomkins was one of the early supporters of the Federation, and one of his last public appearances was on one of the programs of the Federation. His interest in this work was evidenced by the fact that in addition to the multiplicity of his duties and responsibilities in connection with the affairs of Holy Trinity parish, he served for two years as President of the Federation, was a member of many sub-committees, and at the time of his death held the office of Honorary Vice-President.

"Your suggestion is a joy to me," said Miss Sarah Tomkins, a daughter of Dr. Tomkins. "Such a fund, called by his name, would be a real joy to him because it is so deeply in harmony with his life and spirit. That the Federation of Churches plans to continue, in his name, to forward some of the work of the Kingdom, which was all his joy while here, is a great tribute to his memory."

To open the fund, a bond of $1,000 has been contributed by Directors of the Federation. Believing that many friends of Dr. Tomkins may desire to contribute generously to help make the fund of such proportions as to be worthy of his name, the Directors of the Federation have requested that contributions be sent to the Floyd Tomkins Memorial Fund, 802 Schaff Building, 1505 Race Street, Philadelphia.

Sponsors of the fund include the following clergy and laymen, who are members of the Federation from the various communions affiliated with the organization:

Clergy: The Rt. Rev. E. G. Richardson and the Revs. A. C. Baldwin, Edwin Heyl Delk, Carl E. Grammer, J. Henry Harms, Matthew J. Hyndman, W. Beatty Jennings, Robert R. Littell, William Barnes Lower, Alexander MacColl, Milton H. Nichols, Malcolm E. Peabody, Ivan Murray Rose, Charles E. Schaeffer, Ross Stover, J. S. Ladd Thomas, Joseph Twomey, A. R. Van Meter, Louis C. Washburn, Robert B. Whyte.

Laymen: Dr. Charles E. Beury, Edward H. Bonsall, Hon. Joseph Buffington, William T. Elkinton, W. W. Finn, H. Walter Forster, Dr. Cheeseman A. Herrick, E. Clarence Miller, Harry E. Paisley, Dr. Herbert J. Tily.

DOWNINGTOWN INDUSTRIAL SCHOOL STUDENT WORK

As a result of the student work which was started at the Downingtown Industrial School almost two years ago, the student body has displayed a growing interest in the work. At every celebration of the Holy Communion, which is held at 8 A. M. on Sunday once a month, there are about twenty to thirty students present. This number represents one-third of the student body, of which there are only eight Churchmen. Four of these eight were confirmed at the Ascension Chapel in West Chester last April. This interest is not confined to the attendance of services and individual conferences, but it is extended to other activities which one is able to undertake with the practical help of the students.

Due to the assistance of the Altar Guild of the Diocese, which contributed the cost of materials, we have at the school an Altar which was made by the students in the carpentry department under the supervision of Mr. C. C. Lewis. This Altar is a fine and magnificent example not only of the ability of the students, but also of the interest shown by the members of the faculty.

This faculty interest has made it possible, in the past, for the Ascension Chapel to extend its ministry through inspiring services when the student body visits the church. On Christmas day, at the 6 o'clock service, about twenty students attended the service. Six of the students help to augment the size of the choir, which made the service truly inspiring. All this meant that these young men and women arose at 5 o'clock in the morning and drove ten miles in order to be present at that service.

We hope that all those who are interested in student work will be as happy and heartened concerning the progress of this part of the work as we are. We believe the interest of the student body and faculty of the Downingtown Industrial School is a living testimonial of the work of the Diocese.

CEDRIC E. MILLS.

Convocation Meetings

January meetings of the South Philadelphia Convocation and the West Philadelphia Convocation were postponed to a date which made a report of the proceedings too late for this issue. No meetings of the Chester and the Norristown Convocations are held in January.—Ed.

GERMANTOWN

According to an old standing custom, the January meeting of the Convocation of Germantown is always held in one of the Germantown Churches. The meeting on January 17 was in the beautiful St. Luke's Church, on Germantown Avenue, above Coulter Street. Set back from the street, with spacious lawns and walks, amidst a group of church buildings, one would almost forget that he was in the heart of Germantown's active business section.

Because it was a fine day, the attendance was much larger than is usual at the January meeting. About two hundred persons attended the service of Holy Communion at 11 o'clock, at which Bishop Taitt was the celebrant. He was assisted by the Rev. Wallace E. Conkling, Rector of the Parish, who also read the Epistle. The Rev. Stanley V. Wilcox, Rector of St. Paul's Church, Chester, read the Gospel and preached the sermon. Following the example of no mean authorities, Mr. Wilcox used no text, for the sermon was a text unto itself. He stressed the great need for hope in these days, and which it is in the power of the Church to give. Showing how people are losing their sense of decency and honor; losing their faith in God and man, as well as in themselves. He called upon the Church to restore peoples' morale. One way in which this might be done, he said was to visit among people in the Parish.

After the service the Convocation adjourned to the Parish House, where the members were bountifully provided with the more material, though none the less physical needs of the body. While we sat around the tables, Dean Eder called upon the Bishop for some words of greeting. In his usual free and happy way, he regaled the hearts of all as he imparted many a word of wisdom. The Bishop said his every engagement was a distinct joy, for he was always glad to meet people. The rest of us felt the same, and we all rejoiced in having a Bishop who always seemed to say just the right thing.

Dr. John W. Wood, Executive Secretary of the National Department of Missions, was present and spoke of the retrenchments made in the work of the Church, due to the exigencies of the times. He pointed out that when the Church begins to adjust itself to the present conditions, it is not merely a matter of dollars and cents, but a major operation that really affects life. We were told how the budget of the National Church has been cut down $1,181,000 from the amount agreed upon by General Convention, and how it must be pared down more, if the Dioceses promise less than they did during the past year. He said that the Church is now operating under a budget less than that of 1919. In a more hopeful vein, he voiced the opinion that the Episcopal Church is not facing bankruptcy, for it has in it as fine a spirit and purpose as any other communion. He spoke of plans for self-support of the churches in the mission field and stressed the need for renewed efforts for systematic stewardship.

At the meeting of the Convocation which followed, Mr. J. A. Pearson suggested that some plan equalizing the quotas of Parish might be worked out so that all might more easily meet their missionary obligations. After considerable discussion, in which many of those present joined, upon motion of Mr. Reyonlds D. Brown it was decided that a committee of one layman from each Parish with a quota over $1000, be appointed to consider with any Parish that cannot meet its quota, what sum it might give for each year.

As a matter of human interest, it was discovered that some Missions in the Convocation were in arrears in payment of their part of the Missionary's salary, and that real want was being experienced by some. It was felt proper that the Contingent Fund of the Convocation should be used to help out in the needy cases, though it was recognized that something more must be done to meet the situation. Accordingly a committee of three clergymen and three laymen are being appointed, at the suggestion of Father Conkling, to investigate the needs of any Missionary whose salary is in arrears and try to raise funds to assist him.

The Rev. E. S. Thomas, rector of St. Barnabas' Church (colored), which became an independent Parish three years ago, spoke of some recent difficulties they were having to meet their expenses and asked the aid of any in the Convocation that could help.

Reference was made to the fact that since the last meeting in October at St. Luke's Church, Newtown, the Rector, the Rev. Amos Goddard, had passed away, and a committee composed of the Rev. J. C. Gilbert and the Rev. S. M. Holden was appointed to draw up suitable resolutions and express the sympathy of the Convocation to his family.

This being the annual meeting, the following officers and committees were elected: Secretary, The Rev. Charles S. Lyons; treasurer, Mr. Samuel F. Houston; Committee on Appropriation: The Rev. Messrs. Pember, Arndt and Peabody, and Messrs. Fell, Starr, and Mitchell; Committee on Finance and Church Extension: The Rev. Messrs. Long, Twelves, and Conkling, and Messrs. Sowden, Newell, and Seeley. The next meeting of the Convocation will be held on May 16 at Zion Church, Logan.

J. Wesley Tweleves.

NORTH PHILADELPHIA

Suggestion was made by the Rev. N. V. P. Levis at the meeting of the Convocation of North Philadelphia on January 18 that upon the completion of his present term as Dean of Convocation in May he relinquish that office. By the May meeting Dean Levis will have completed his third term as Dean, covering a period of twelve years. His suggestion, he told the Convocation, met with the approval of the Bishop. Election of a new Dean, in May, he said, would enable the new man to assume his responsibilities before the fall and winter work began.

The January meeting was held in St. Stephen's Church, Tenth street below Market. North Philadelphia has the largest number of missions of any Convocation in the Diocese, and it is interesting to note that the treasurer reported the disbursement to missionaries and missions of $23,339 apportioned by the Diocese, and that to note also that the greatness of the Convocation is its missionary work, which is being carried on at strategic points by capable men and is meeting with success.

All our missionaries reported carrying on an increasing work in the face of abstacles. Many of the people are unemployed and therefore are able to give little or nothing towards the support of the work but themselves, and this they are doing with a will. Each Mission reported increased attendance at Church services. Some of the missionaries have received nothing from their Missions in the form of salary for months and are living on the part of their salary that is paid by the Diocese. Some have received help from other parishes.

Discussion followed receipt of a message brought from the Budget Committee of the Diocese directing attention to the amount received by the

Convocation for missionary work and suggesting the Convocation accept the responsibility of financing the work at St. Christopher's Mission for colored people. It was unanimously voted that the secretary inform the Budget Committee by letter that it will continue to do for the Diocese to the best of its ability, but that it will be unable to assume additional responsibilities.

During the supper in the Community House Dr. Grammer expressed his pleasure in having the Convocation and paid a tribute to the Convocational system which, he said, was inaugurated by one of his predecessors at St. Stephen's, the Rev. Dr. McConnell. In a very delightful address, Miss Laura Bell, for the Woman's Aid, presented to the Bishop and to Mr. Winfield Scott birthday cakes decorated with candles. The meeting closed with an inspiring address by the Bishop.

Officers elected for 1933 were: Secretary, Rev. Herbert W. Jones; Treasurer, Mr. Henry C. Lawser; Auditing Committee, Messrs. Alexander Morrison and George B. Hawkes.

HERBERT W. JONES.

ST. ANDREW'S, WEST PHILA., PLANS MEMORIAL CHAPEL TO REV. WILLIAM J. COX

The Vestry and Men's Club of St. Andrew's, 36th and Baring Streets, have initiated a movement to erect a side chapel as a memorial to the late Rev. William J. Cox, Rector of the parish for more than twenty years, and to be known as "The Cox Memorial Chapel."

The Rev. Rolfe P. Crum, who was called to the rectorship of the parish following the death a year ago of Mr. Cox, made the announcement at a memorial service to the late Rector held in the church on January 8, the Sunday following the first anniversary of his death. The Rev. Royden Keith Yerkes, Professor of the History of Religions in the Philadelphia Divinity School, preached the memorial sermon. His subject was "William James Cox, Man and Minister."

The memorial chapel, Dr. Crum explained, will be erected in the east transept of the church. It will be separated from the nave by a carved oak screen, and is to have a separate entrance from 36th Street. The chapel will be used for mid-week Celebrations of the Holy Communion and for early Celebrations on Sundays. The plans call for a heating system independent of the church heating system.

Dean Cox was Rector of St. Andrew's from 1911 to his death, and from 1919 to 1931 he was Dean of the West Philadelphia Convocation. For three years prior to coming to St. Andrew's he was assistant to the Rector of Grace Church.

Rev. Dr. Steele Resigns Rectorship of St. Luke and the Epiphany

Announcement of the resignation of his rectorship of the Church of St. Luke and the Epiphany by the Rev. David M. Steele, to take effect June 1st of this year, came as a complete surprise to the members of the congregation and to thousands of others in this and other Dioceses of the Church. First public notice of his decision was given to the members of St. Luke and the Epiphany at the services on Sunday morning, January 15, when the following statement was read to the congregation by Dr. Steele:

"I have a brief statement to make to the congregation this morning and I am eager to do it in just the way that may cause least apprehension to the people and least possible injury to the parish. It is not easy to do this: but I hope I can succeed in making it easily understood.

"It concerns this parish, before which there are for consideration the same problems, to some extent at least, that press upon other Central City Churches of Philadelphia.

"At a Vestry meeting held last Friday afternoon—I read from the minutes—'It was resolved that the Vestry of the Church of St. Luke and the Epiphany accept, with deep regret, the resignation of Dr. Steele as Rector of this parish, to take effect as of June 1st, 1933.'

"It was further resolved 'That the two Wardens, Mr. Arthur W. Sewall and Mr. Charles Stewart Wurts, together with Mr. Alfred G. Clay, the late Secretary, join in drafting a resolution to be spread upon the minutes of the next meeting, expressing the deep regret of the Vestry upon Dr. Steele's resignation.'

"A situation here has been slowly approaching, as in other parishes in the Central City district. St. Luke and the Epiphany has had the matter up for serious consideration and counsel upon many occasions. It is at the urgency of the Rector himself that the Vestry have finally acceded to his present request.

"He has had the growing conviction, over a term of years, and in particular during the past year to date, that, owing to the number of deaths and removals, distance of residences and other sweeping changes, both external and internal; that is, as the city's life affects the church and as the church bears upon that life, the time is approaching when this parish must take cognizance of existing facts, realizing that it must justify its existence—with its plant, its staff and its equipment—and that it cannot do this unless it can rise up to meet the needs of the case. In order possibly to assist in this effort, the present Rector is desirous to step to one side and allow any other man, if such there be, to build a congregation with a better church attendance.

"The time of taking this step, i. e., just now, is determined by another fact. With the coming of Lent this season, he will be serving his thirtieth year as Rector. He is deeply persuaded that this is a long period for one man to exercise his ministry in one place; and that, in so far as some new voice or some new personality may achieve other and better results, he is hopefully desirous that this experiment be tried.

"For this reason, and only for this reason, he has pressed his resignation upon the Vestry's consideration, and it is his hope and prayer that whatever personal sacrifice he may be making will be richly rewarded to him in beholding the future and continued welfare of the parish."

AN OPPORTUNITY

The Altar Guild of the Diocese is in need of a small, plain Processional Cross or Crucifix, and a simple censer and incense boat for churches in this Diocese.

If there are any parishes having such articles not in use, which they would be willing to give to the Guild, we would be very grateful.

Please communicate with Miss Elizabeth Lea, Secretary, The Wellington, 19th and Walnut Streets. Telephone, Rittenhouse 6985.

CONFIRMATIONS, DEC. 21 TO JAN. 15, INCLUSIVE

Dec.	
21. St. Luke, Germantown	25
25. Home of Merciful Saviour	8
Jan.	
1. Emmanuel, Holmesburg	8
1. Ascension, Rhawnhurst	4
1. St. John Free (including 1 received)	25
4. House of Prayer, Branchtown	13
6. St. Stephen's Bridesburg	16
8. St. Paul, Chestnut Hill	34
8. St. Mary, Manayunk	3
8. Holy Innocents, Tacony	22
11. St. David, Manayunk	19
13. Nativity, Germantown	8
15. Trinity, Ambler	6
15. St. John the Baptist, Germantown	15

ST. PAUL'S, CHESTER, MARKS 230TH ANNIVERSARY OF FIRST SERVICES HELD

On Sunday, January 24, 1703, services were held for the first time in the then newly completed St. Paul's Church, Chester. Last month, on Sunday, January 22, the congregation under the leadership of its Rector, the Rev. Stanley V. Wilcox, and his assistant, the Rev. Charles H. Urban, commemorated the 230th Anniversary of these first services, and the Rectors of two other historic churches of Colonial days were the preachers.

The Rev. Louis C. Washburn, Rector of Old Christ Church, Philadelphia, the "Mother" of St. Paul's, Chester, was the preacher at the 10.30 A. M. service, and the Rev. Joseph H. Earp, Rector of historic Immanuel Church, New Castle, Delaware, was the preacher at the 7.30 P. M. service.

The work of the Church in Chester dates back to the latter part of the 17th Century. In 1698 the Rev. Evan Evans was Rector of Christ Church, Philadelphia, and organized a mission in Chester, where there were several Churchmen resident and where there were others ready to unite themselves with the Church. They met for worship once every three weeks. In July, 1702, the first foundations of St. Paul's were laid in Third Street near Market. This first building was of brick 49 feet long and 26 feet wide. Upon its completion the congregation met for the first time for services within the building on the date mentioned in the first paragraph of this report. The Rev. Evan Evans was present and the Rev. John Talbot preached the sermon.

As the years passed a new church was erected to take the place of the original building. The work developed, and when the young Rector of Old Trinity Church in the Southwark District of Philadelphia, now the Bishop of the Diocese, came to St. Paul's as Rector, the parish entered the period of its greatest development as a spiritual power and influence in the community, a position which it maintains to the present day under the able leadership of its present Rector, who succeeded to the rectorship when Bishop Taitt was called to the Episcopate. During the rectorship of Bishop Taitt and under his leadership the present beautiful church and parish building was erected in its present location on Broad Street. Today it numbers more than 900 communicants and is one of the strongest parishes of the Church in the Diocese.

Confirmation Appointments for February and March

Rt. Rev. T. P. Almon Abbott, D.D., Bishop of Lexington, will be in the Diocese during the month of February, and Rt. Rev. John C. White, D.D., Bishop of Springfield, in March, to help Bishop Taitt with the Confirmations.

February 1.—Wednesday.
Evg.—Francisville, St. Matthew, the Bishop.

February 2.—Thursday.
Evg.—Phila., St. Mary Chapel, Visiting Bishop.

February 3.—Friday.
Evg.—Oak Lane, St. Martin, the Bishop.
Evg.—Phila., St. Thomas, Visiting Bishop.

February 5.—Fifth Sunday after Epiphany.
A. M.—Germantown, Good Shepherd, the Bishop.
A. M.—Richmond, St. George, Visiting Bishop.
Evg.—Phila., Messiah, the Bishop.
Evg.—Kensington, St. Luke, Visiting Bishop.

February 10.—Friday.
Evg.—Kensington, Emmanuel, the Bishop.
Evg.—Phila., St. Gabriel, Visiting Bishop.

February 12.—Septuagesima Sunday.
A. M.—Mt. Airy, Grace, the Bishop.
A. M.—Frankford, St. Mark, Visiting Bishop.
P. M.—West Phila., St. Andrew, the Bishop.
Evg.—West Phila., St. George, the Bishop.
Evg.—Phila., St. Nathanael, Visiting Bishop.

February 15.—Wednesday.
Evg.—Mayfair, Resurrection, Visiting Bishop.

February 17.—Friday.
Evg.—Phila., St. Bartholomew, Visiting Bishop.

February 19.—Sexagesima Sunday.
A. M.—Wissinoming, St. Bartholomew, Visiting Bishop.
P. M.—Phila., Holy Trinity Chapel, Visiting Bishop.
Evg.—Bustleton, St. Luke, Visiting Bishop.

February 24.—Friday.
Evg.—Phila., Transfiguration Mission, Visiting Bishop.

February 26.—Quinquagesima Sunday.
A. M.—Phila., Advocate, the Bishop.
A. M.—Phila., St. James, Visiting Bishop.
P. M.—Elmwood, St. Cyprian, Visiting Bishop.
Evg.—Phila., St. Simeon, the Bishop.
Evg.—Phila., Crucifixion, Visiting Bishop.

March 1.—Ash Wednesday.
P. M.—Angora, Church Home, the Bishop.
Evg.—Wyncote, All Hallows, the Bishop.
Evg.—Phila., St. Monica, Visiting Bishop.

March 3.—Friday.
Evg.—Phila., Zion, Visiting Bishop.

March 5.—First Sunday in Lent.
A. M.—Kensington, Good Shepherd, the Bishop.
A. M.—Hamilton Village, St. Mary, Visiting Bishop.
P. M.—Phila., St. Michael and All Angels, the Bishop.
P. M.—Elmwood, St. Titus, Visiting Bishop.
Evg.—Phila., Prince of Peace, the Bishop.
Evg.—Phila., St. Clement, Visiting Bishop.

March 8.—Wednesday.
Evg.—Phila., St. Elisabeth, the Bishop.
Evg.—Phila., St. John the Divine, Visiting Bishop.

March 10.—Friday.
Evg.—Hestonville, St. James, the Bishop.
Evg.—Phila., Phillips Brooks Chapel, Visiting Bishop.

March 12.—Second Sunday in Lent.
A. M.—Overbrook, St. Paul, the Bishop.
A. M.—Phila., Mediator Chapel, Visiting Bishop.
P. M.—Phila., St. John, Chrysostom, the Bishop.
Evg.—Hadington, St. Barnabas, the Bishop.
Evg.—West Phila., Calvary, Visiting Bishop.

March 15.—Wednesday.
Evg.—Phila., St. Phillip, the Bishop.
Evg.—Phila., All Saints, Moyamensing, Visiting Bishop.
Evg.—Phila., Holy Spirit Mission, Visiting Bishop.

March 16.—Thursday.
Evg.—Phila., Covenant, Visiting Bishop.

March 17.—Friday.
Evg.—Wissahickon, St. Stephen, Visiting Bishop.

March 19.—Third Sunday in Lent.
A. M.—Phila., Holy Communion Chapel, the Bishop.
A. M.—Sherwood, Epiphany, Visiting Bishop.
P. M.—Essington, St. John, the Bishop.
Evg.—Chester, St. Mary, the Bishop.
Evg.—Phila., St. Ambrose, Visiting Bishop.

March 22.—Wednesday.
Evg.—Phila., St. Christopher, Visiting Bishop.

March 24.—Friday.
Evg.—Norwood, St. Stephen, the Bishop.
Evg.—Kingsessing, St. James, Visiting Bishop.

March 26.—Fourth Sunday in Lent.
A. M.—Jenkintown, Our Saviour, the Bishop.
A. M.—Phila., Holy Apostles, Visiting Bishop.
Evg.—Ridley Park, Christ Church, the Bishop.
Evg.—Phila., St. Simon Cyrenian, Visiting Bishop.

March 29.—Wednesday.
Evg.—Phila., Grace Church, Visiting Bishop.

March 30.—Thursday.
Evg.—Chester, St. Paul, the Bishop.
Evg.—Phila., St. Francis of Assisi, Visiting Bishop.

BODY OF BISHOP WEBB RESTS IN CHURCHYARD OF ST. JAMES THE LESS

Following Burial services in All Saints Cathedral, Milwaukee, the body of the Rt. Rev. William Walter Webb, Sixth Bishop of Milwaukee, who died on Sunday, January 15, was brought to Philadelphia, his birthplace, on Thursday, January 19, and laid to rest in the Churchyard of St. James the Less, Falls of Schuylkill.

The Rt. Rev. J. DeWolf Perry, Presiding Bishop of the Church, officiated at the Committal services in the Churchyard, assisted by the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, and the Rt. Rev. Benjamin F. P. Ivins, who was Coadjutor to Bishop Webb and who on Bishop Webb's death automatically succeeded him as Diocesan. The casket in which the body reposed was borne to the grave by six clergy. These were: :

The Revs. George W. Atkinson, Rector of St. James Church, Washington, D. C.; Frank Gavin, of the General Theological Seminary; William A. McClenthen, Rector of Mount Calvary Church, Baltimore; Francis B. Roseboro, Curate of St. Elisabeth's, Philadelphia, which the late Bishop started and where he served as Priest-in-Charge from 1889 to 1892; Leon A. Shearer, Curate of St. John's Church, Washington, D. C., and Henry Willman, Rector of Trinity Church, Janesville, Wisconsin. Also taking part in the services at the grave were the Rev. Francis F. E. Blake, Curate at St. Marks, Philadelphia, who served as Crucifier, and the Rev. Charles Jarvis Harriman, Rector of St. James the Less.

Bishop Webb was in his seventy-sixth year. He is remembered with great affection in the Diocese of Pennsylvania. He was born in Germantown , attending the Episcopal Academy and the University of Pennsylvania, where he graduated in 1879. Later he went to Trinity College and the Berkeley Divinity School. He was ordered Deacon in 1885 and advanced to the Priesthood the year following. In the same year he came to the Diocese as Curate at the Church of the Evangelists, then in Catharine Street east of Eighth, under the late Rev. Dr. Percival. After starting St. Elisabeth's in 1889 he remained there until he went to Nashotah House in 1892 as Professor of Dogmatic Theology, becoming President in 1897 and serving as Deputy to several General Conventions. He was Consecrated Bishop Coadjutor of Milwaukee in 1905 by Bishop Nicholson, of the Milwaukee Diocese and one-time Rector of St. Mark's, Philadelphia, assisted by Bishops Grafton and White. On Bishop Nicholson's death in 1906 he became Diocesan.

ARRANGING FOR CHILD WELFARE CONFERENCES

The Diocesan Department of Christian Social Service and Institutions has appointed a committee to consider advisability of arranging for occasional conferences under the direction of the Department for workers of Church agencies for children. The hope was expressed that as a result of these conferences the needs of our children may be more adequately served.

The Department's December meeting took the form of a conference on Church work among children in which members of the Department and representatives of the children's agencies took. Five of the nine Church agencies active in the field of child welfare invited to the meeting were present, and their representatives told of the type of work each is doing.

Miss Peck described the work of the Sheltering Arms with a small group of unmarried mothers and their babies at "Ravenswood," and the service to a much larger group of unmarried mothers living in the community. Miss Mogridge spoke for the Church Mission of Help, which does preventive as well as corrective work, serving three groups: The delinquent girl, the unadjusted girl, and the unmarried mother. This organization, founded twenty years ago, deals with girls between twelve and twenty-five years of age.

Miss Dallas reported for the House of the Holy Child, located near Ambler, and which cares for colored girls. Every effort is made to prepare them for the time when they are to become independent. A new development of this work is the placing of some of the girls in foster homes. This makes it possible to accept a small number of boys for care. Dean Shreiner told of the steady growth of the Church Farm School, which is now training one hundred boys. Twenty-five per cent of these boys go to college after graduation and all are taught trades while in the school.

Dr. Jefferys, Superintendent of the City Mission, reviewed the history of the placement of dependent Episcopal Church children coming before the Juvenile Court being assigned to City Mission for supervision by the Diocese. Dr. Jefferys answered criticisms that had been made from time to time of the right of the Church to engage in this work by calling attention to the similar work being done by the Jewish, Roman Catholic, and Lutheran groups. Dr. Davies, City Mission Chaplain at Byberry, told of his work with the mentally defectives in the Children's Camp.

CHURCH SOCIAL SERVICE GROUPS BACK IMPROVED MARRIAGE LICENSE LAW

Sponsored by the Central Committee of the Social Service Departments of all five Dioceses of the Church in the State of Pennsylvania, a bill has been introduced in the Pennsylvania Legislature which aims to correct serious defects in the existing law regulating the issuance of marriage licenses.

Under the proposed new legislation the existing law is to be amended so that no marriage license can be issued until after three days following the application for such license. The proposed amendment also contains a provision that "in case of emergency or extraordinary circumstance" a Judge of the Orphans' Court may authorize the license to be issued at any time before the expiration of the three days.

Under the existing law there is no time limit fixed between the application for a marriage license and the issuance of the license. Experience has demonstrated that this method has permitted serious abuses and consequences. In other states, notably in New York, New Jersey, Delaware and Ohio, the law has been amended to provide for a period of time between the application for a license and the issuance of the same.

The proposed amendment was introduced in the Legislature by the Hon. Palmer Laubach, of Philadelphia, at the request of the Central Committee of the Church Social Service departments, and has been endorsed by the Bishops of all five Dioceses in the state. In the Legislature of 1929 a bill prepared along somewhat similar lines was introduced, but failed of passage by reason of other provisions that met with objections on the part of members of the Legislature. The proposed amendment that is now before the legislative body has been pruned of these objections.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

A Call to Service

By MATILDA P. FOX

President, Philadelphia General Hospital League

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Philadelphia General Hospital Unit of the Elizabeth P. Martin League for Service of the Diocesan Committee of the Woman's Auxiliary offers a varied program to individuals or groups of women anxious to share their blessings and privileges with others. The service rendered may be small or great, but as God searches the heart for the right motive, the least may be the greatest.

We must serve with the love of God constraining us, to carry on the work inspired by our late beloved leader, Mrs. J. Willis Martin, who was possessed with such a passionate zeal for serving her fellow citizens that every loving heart with whom she came in contact was likewise set on fire.

Knowing her interest in the Maternity Department of the Philadelphia General Hospital, the former members of All Souls Guild, now the Philadelphia General Hospital Unit of the League, decided to supply layettes to any baby in need, irrespective of creed or race, when requested by the Superintendent of Nurses, Miss Loretta M. Johnson. These layettes are given in loving memory of Mrs. Martin. After reading this, are you interested enough to share in this branch of Social Service work? Can you interest your Auxiliary or a group of young people? If the making of layettes is not the type of service you care to render there are other avenues in which you can share your love, namely:

In calling on patients who are bereft of friends and relatives, and who need a word of cheer and comfort.

In supplying tobacco and cigarettes or other gifts to the patients in the Men's Nervous Department, whose lives are so drab.

In helping to arrange for afternoon entertainments and parties in the spacious hospital Auditorium at 34th and Pine Streets; or at Byberry, or at the Men's T. B. Cottage, A and Luzerne Streets, as well as providing birthday parties in the various hospital wards.

In providing for the laundry care of the clothes of some of the chair patients who have a special pride in their personal appearance.

All of these, and numerous other activities, are done with the permission of the Superintendent of Nursses to whom we are deeply grateful for such splendid co-operation.

Now back again to the layettes. In each case there has been distinct "follow-up" work, and where unthinkable destitution has been found, conditions have been alleviated; a tragedy of suicide was averted by the timely appearance of a League member; rent has been paid and housing conditions made liveable, as well as food provided through the generosity of the League members.

In visiting one of the families after the layette had been furnished, a member of the League found great poverty and distress, no food, no light, no heat —and a baby there eight days old. The family was immediately adopted by the League and moved to comfortable quarters. Rent for six weeks was paid by a member whom the family call "an angel of light," and the name is very appropriate, for she has brought spiritual comfort and refreshment.

Although the parents were of another faith, they entreated to have the baby baptized in our faith. So Linda was baptized in the Bishop's Chapel, in the Church House, the Chapel being filled to overflowing with happy people. We believe it was the first baptism in the Bishop's Chapel. Since then the parents have been happily interested in attending one of our churches.

There is another side to this work—many happy occasions may be noted. Among these a delightful picnic given to the men at the T. B. Cottage. Then again, on July 13th, the seventh annual picnic for the 600 patients of the Philadelphia General was given. The University of Pennsylvania graciously offered the use of its grounds; the Boy Scouts rendered valuable assistance; the music was rendered by the Policemen's and Firemen's bands. It was a day of great joy to the patients.

Do you think such service worth while? If so, come to our regular meeting on the fourth Wednesday of each month, in the Church House, and hear the interesting reports of the Chairmen of the different committees.

"Whosover would be first among you shall be your servant, even as the Son of man came not to be ministered unto but to minister, and to give you His life."

A Letter from Miss Johnson

Following is a copy of a letter received by the President of the Philadelphia General Hospital Unit of the League from the Superintendent of Nurses under date of December 15:

My dear Mrs. Fox:

Your letter of recent date has been received and I have notified the various hospital departments of the change in name of your organization.

I wish to thank you and through you the members of your organization who have faithfully served in our hospital for many years and assure you that we hope your interest will continue.

The group of young women mentioned in your letter will be welcome at any time, and if they come directly to my office, someone will receive them. The children will be very happy to find the dolls by their side when they awaken on Christmas morning.

Thank you for taking care of the Tuberculosis Cottage, Maternity, and Men's Nervous Departments for Christmas. We are looking forward to a happy time.

If at any time I may be of service to you, please do not hesitate to call on me, and following the Christmas activities, I hope to have an opportunity to talk with you.

Sincerely yours, LORETTA M. JOHNSON, R. N.,
Superintendent of Nurses.

AUXILIARY'S RELIEF WORK FOR UNEMPLOYED WOMEN SHOWS INCREASING NEED

The Woman's Auxiliary is giving employment week by week to 110 women. The demand for this made-work exceeds the demand of last winter and is far beyond what we had calculated. We are doing a magnificent piece of work in employing 110 women. At the same time we have been forced to put on a waiting list the names of 125 more. Some of these women have been waiting for long periods of time and must continue to wait indefinitely if money does not come in to enable us to increase our active group.

The demand for the finished garments continues steadily. Any and all of our Church institutions or parishes working amongst people where unemployment is rife will tell if questioned what this constant supply of good strong clothing means to them in their work. Although other agencies are working to supply the unemployed with clothing, no one has yet supplied the type of garments we are supplying.

Daily we are impressed by what it means to our women to have employment. In cases where the state is assisting, the earnings mean gas for cooking and electricity for light, or something paid on the rent. In cases where this money is the only income it means everything—room rent and food. The change in their outlook toward life is visible in their faces. Work means a new interest—something to occupy their mind other than their own lack.

Please continue to carry this work in your heart and mind. A. D. DICKSON.

DIOCESAN COMMITTEE

Mrs. J. Alison Scott, Chairman of the Diocesan Committee, announces that work for the Deaf and the Blind will be the subject of the Diocesan Committee's meeting on Wednesday, February 1. Miss Elizabeth Wistar is coming to tell what the Junior League does for the blind, and it is hoped to have Mr. Sinclair, of the State Council for the Blind, talk of the walk with the wonderful dogs.

NOTED NATIONAL WOMAN'S AUXILIARY LEADER COMES TO DIOCESE THIS MONTH

Mrs. Harper Sibley, member of the Executive Board of the National Woman's Auxiliary and one of the outstanding leaders of that great missionary organization of the women of the Church, is coming to Philadelphia this month, and arrangements have been completed for her to address three meetings, February 15 and February 16.

Mrs. Sibley will speak at the meeting of the Foreign Committee of the Auxiliary in the Church House on Wednesday, February 15, at 11 A. M., describing her visits to our Missions in Japan and China. That same night at 8 o'clock she will make an address at a joint meeting of organizations for men and women in Holy Trinity Parish House, 20th Street below Walnut. On Thursday, February 16, Mrs. Sibley is to be the guest speaker at the Woman's Interdenominational Union luncheon in the Bellevue-Stratford Hotel at 12.30, when she talks on "The Oriental Woman in the Twentieth Century."

For many years actively engaged in the work of the Woman's Auxiliary in Rochester, N. Y., where her home is situated, and also in the Diocese in which that city is a part, Mrs. Sibley in 1928 was elected to membership on the Executive Board of the National Woman's Auxiliary, where she brought to that body a contribution of marked leadership and interest and devotion. She attended the Jerusalem Conference of 1928, representing the Church, and following the Denver General Convention she went with six other members of denominational bodies comprising the Laymen's Mission Inquiry to inspect the work in foreign mission field, a report of which has recently been published in book form under the title, "Re-Thinking Missions."

DOMESTIC COMMITTEE

Bishop Abbott, of Lexington, will be the speaker at the meeting of the Domestic Committee of the Woman's Auxiliary on Wednesday, February 8, at 10.30 A. M.

COLORED MISSIONS

Bishop Demby, Suffragan Bishop of Arkansas, will be the speaker at the meeting of the Committee on Colored Missions on Wednesday, February 21. The Bishop will be in the Diocese throughout February for speaking engagements. Auxiliaries who would like to have the Bishop for meetings will get in touch with the office secretary of the Woman's Auxiliary, Miss Howland, in the Church House.

WEDNESDAY NORMAL CLASS

Mrs. Margaret E. Bullitt, Educational Secretary of the Woman's Auxiliary, announces that as Missionary Day was held on Wednesday, January 25, the Normal Class was omitted and each subject has been advanced one week. The new schedule follows:

Feb. 1—"The Social and Economic Conditions in China"; leader, Mrs. Fulweiler.

Feb. 8—"Educating a Fifth of the World"; leader, Mrs. Lyons.

Feb. 15—"China's Inheritance"; leader, Mrs. Bonynge.

Feb. 22—"As the Church Looks to Young China"; leader, Mrs. Hunsicker.

All interested are invited to attend. The class meets in the Church House from 2 to 3.30 P. M.

CHURCHWOMAN'S CLUB

The Annual Tea for the wives of the Clergy of the Diocese and for the Presidents of the Parish Branches of the Woman's Auxiliary will be given by the Churchwoman's Club on Tuesday afternoon, February 7, from three to five o'clock, in the club rooms, 134 S. 22nd Street, Philadelphia. The American Church Institute for Negroes will sing, and the Rev. Cyril Bentley, of the Institute, will describe the work of the Institute. At 8 o'clock there will be a presentation of "The Mikado" by the children of the House of the Holy Child.

Programs for the following Tuesday evenings in February include a Missionary Meeting on February 14, with speakers from the field; a play given by club members on February 21, and

on February 28 the Rev. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, will give the first of a series of Lenten lectures.

PLANS FOR EDUCATIONAL WEEK FOR THE BLIND

Bishop Taitt has appointed Mrs. Frederick Fox, 6437 Sherwood Road, Overbrook, of Holy Apostles Parish, as Chairman of the Episcopal Church Group in connection with the Sixth Educational Week for the Blind, which will be observed during the week of March 20. "Episcopal Day" has been fixed for March 20, the opening day. Through the generosity of Mr. Ellis Gimbel, of Gimbel Brothers, the fifth floor of the Gimbel store has again been placed at the disposal of the work for the blind. Mrs. Fox is hoping that at least 1000 Episcopalians will visit the Auditorium on March 20 and take lunch with the Episcopal Church Group. In reply to a question, "What Can Your Auxiliary Do to Help?" Mrs. Fox says that workers are needed in all departments and donations of money are solicited. Get in touch with Mrs. Fox and "Boost Episcopal Day."

MISSIONARY NEWS NOTES

St. Luke's Hospital, Shanghai, lost most of its linen when the laundryman's place was destroyed in the fighting last spring. Mrs. T. K. Wade, Secretary of the National Woman's Auxiliary supply department, sent out an emergency call for financial help and reported at the October meeting of the executive board that she had received and forwarded $525.50.

—

Two more girls from Mohammedan families have been confirmed at Holy Trinity Church, Zamboanga, Philippine Islands. More easily said than done, for it represents years of patient work on the part of Miss Frances Bartter and her assistants among these extremely conservative Moslem people. The two girls from the Moro school were part of a confirmation class of nine, the others being Americans and Filipinos.

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The Children's Home at Bella Vista, Panama Canal Zone, now has forty in the family, representing thirteen nationalities: American, Panamanian, Chinese, Colombian, Ecuadorian, Venezuelan, Greek, Turk, Dutch West Indies, Costa Rican, Puerto Rican, Italian, German. The Panama Canal Zone is under the jurisdiction of Bishop Carson.

"The generous heart should scorn a pleasure which gives another pain."

The Girls' Friendly Society of Today

By Madeleine T. Spiess

A recent editorial in *The Churchman* draws kindly and critical attention to the current "program kit" of the Girls' Friendly Society, called "Watching Yourself Go By." Its keen understanding of the plan and purpose of the G. F. S. today seems to warrant quoting it here:

> "We have recently received the 'program kit' of the Girls' Friendly Society, which indicates that this organization is making a genuine effort to meet the needs of our girls in these distressing times. * * * * All of this material for programs is based on the soundest educational psychology, concerned chiefly with four units, YOUR PERSONALITY, YOUR MONEY, YOUR VOCATION, YOUR RELIGION. There is today a temptation to believe that the little help most of us are able to give should be devoted to the relief of strictly material needs. But we believe that the leaders of the G. F. S. are right in insisting that now, above all times, we must maintain the morale of our girls, especially the temporarily unemployed, that vocational guidance, the cultivation of hobbies, wholesome amusement, the art of happiness, all need, perhaps, far more attention than in the days of prosperity. Surely the program of the G. F. S. deserves the support of all Rectors and church leaders."

The society in this Diocese believes firmly that it has much to offer today to any group of girls, where adequate leadership can be provided. Every up-to-date branch depends largely on self-government and member-participation, but behind this is still the guidance and friendship of the more mature woman as Associate. Branch and Diocesan programs are being built more and more about that "art of happiness" and the development of the individual spiritual life, without which none can survive today.

Group recreation, in the form of a most active basketball league, is a large part of the Diocesan life, financed, in part, by a special Diocesan fund. Plans are now being laid to extend the benefits of inter-branch recreation to those groups not having a basketball floor, by organizing other wholesome, competitive sports. The Song Book provides material for many evenings of music; instruction in hand-crafts will be given free of charge by an Associate, on request, and a series of Diocesan events open up many phases of mental and spiritual helps. Worship has always been recognized as a vital and necessary part of every G. F. S. meeting, but today the worship programs are built up from many sources (by a committee of members) and not provided in one set form by the society. The beautiful intercessory prayer remains, however, in every worship program—this prayer which binds together the far-flung branches of the society today, and links it, in spirit, with those "who before us, have found their reward."

This old organization for girls, born in the heart of a woman who loved them, has weathered the problems and trials of fifty-seven years. It is comforting to those upon whose shoulders now rest its responsibilities to know that, in the opinion of so many thinking people, it still deserves and wins the "support of Rectors and church leaders."

GIRLS' FRIENDLY SOCIETY
Will Present
"THE SINKING UNIVERSITY"

An excellent musical comedy with a cast from their own membership—girls of St. Matthew's Branch, 18th Street and Girard Avenue

Saturday, Feb. 18, 8.15 P. M.
in
MERCANTILE HALL
Broad and Master Sts.

This is the Annual Diocesan event of the Society and is given for the all-important purpose of balancing the Budget and for Forward Work of the Society in the Diocese.

Tickets 50 cents each.
Dancing 10.30 to 12

Members and their friends are cordially invited to come and enjoy the evening.

Tickets may be obtained from Mrs. J. Herman Hoffman, 4413 N. Franklin Street. Telephone, Mich. 7267.

Attention is called to the fact that tickets will not be on sale at the door on the night of the performance, except on identification by a G. F. S. member.

G. F. S. NOTES

The fifth and final of the Girls' Friendly Annual Neighborhood Conferences, that of West Philadelphia, was held in St. James, Hestonville, January 6. Mrs. W. M. Moninger, Vice-President of the West Philadelphia district, presided. Miss Margaret Smythe conducted the worship service, with prayers by the Rev. Henry S. Paynter, Rector of St. Barnabas, Haddington. Roll

call showed 65 members present. Interesting one-minute reports were given by representatives from each Branch of their year's programs. A member of St. Paul's Branch, Chester, told of the missionary money object of the society, St. Ann's Convalescent Home, Wuchang, China. Mrs. C. William Spiess, Diocesan President, in welcoming Mrs. Moninger as Vice-President for West Philadelphia, spoke of the advantages which the G. F. S. offers to girls in bringing them friendship, fellowship and development of spiritual life. Miss Deane, as guest speaker, told of the work among the foreign-born. The Conference was invited to come to St. Paul's, Chester, next year.

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St. David's Branch, Manayunk, celebrated its 18th anniversary on Monday evening, January 16, with a dinner at which 75 members and their mothers were present. Miss Ruth Sugden was in the chair. All plans for the dinner were made by the girls themselves. Speakers included the Rector, Rev. Dr. Warfield; Mrs. C. William Spiess, Diocesan President; Mrs. Winthrop C. Neilson, Vice-President for the Schuylkill Valley District, and Miss Ethel M. Sudders. St. David's Branch is one of the most co-operative in all Diocesan work and has a fine record of service to the parish.

—

Following Easter, the exact date to be announced later, a special Girls' Friendly Society Week will be observed in the Diocese, which will provide an opportunity for spreading information concerning the G. F. S. in all parishes and for presenting the organization as it is today to other Diocesan groups; also for holding special admission services for new members gained between the first of the year and Easter. It is planned for the week to culminate in an elaborate Annual Festival Service.

—

Miss M. Atherton Leach, Chairman of the Girls' Friendly Society to the Seamen's Church Institute, welcomes interest at any time on the part of the Branches in the service being done for the seamen. St. John's Free Church Branch recently put on a minstrel show. Entertainments are much appreciated by the men. Miss Leach will be glad to make arrangements at any time. The G. F. S. Auxiliary had a large part in the Christmas work at the Institute. Hand-knitted sweaters, scarfs, wash cloths, ditty bags, groceries, playing cards, magazines and other gifts to the value of $356 were contributed, together with money for four weeks of the shoe repairing venture now a feature of the Institute's relief work.

Genuine Fellowship and the Other Kind*

By the Rev. Leicester C. Lewis, Ph.D.

Chairman, Commission on Young People

A large number of people at the present time are saying that the Young People's Fellowship of the Episcopal Church has reached a very critical point in its history. Starting with intense enthusiasm only a few years ago, it seemed as if the Fellowship's movement would sweep throughout our entire Church and perhaps even form links beyond our own ranks. Clergy and young people alike entered with zest upon the quest of a wide and generous fellowship formed upon the universal principles expressed in the life of our Lord.

It is obvious to anyone but a Pollyanna that the above hopes have not been realized. Not only has the progress of national expansion decidedly slackened, but what is much more serious, in numerous places where Fellowships have been started and have flourished for a while, they are now seen to be on the decline. Of course, this is not true of all Fellowships. A goodly number are flourishing; some are holding their own stalwartly; nevertheless there is sufficient decline in evidence to make us pause and ask why.

My own conviction is clear-cut, that our Movement can never permanently flourish until we have *genuine* Fellowship, and not the artificial thing which in many cases has been substituted for it. Look out on life, where you will, and close observation will tell you that genuine fellowship is the result not of being together, nor even of doing things together, but rather of thinking together. Morning after morning we may ride down to work in the "L" with the same people, and return with them at night. That of itself creates no fellowship. Many of us have had to work day in and day out, long hours at a time, with people between ourselves and whom there was no shadow of fellowship. Physically near to us, performing certain business duties with us, they were nevertheless, mere alien figures at adjoining tables and desks.

Quite on the other hand, wherever we have once enjoyed the great joy of real fellowship, we are aware that in every case there has been a *community of thought.* I do not mean absolute agreement upon all details, but I do mean deep-down understanding of an agreement upon fundamentals.

It is here the Young People's Fellowship in many instances has failed. I believe that in a number of such cases it deserved to fail, as it would be an insult to the youth of our land to suppose that they would mistake washing dishes together or even dancing together for genuine fellowship. The real thing in fellowship is what American youth is demanding; it is sick and tired of substitutes for it in politics and economies; it sees no reason to be more tolerant of "fakes" in religion. When any Fellowship thrashes out, not in abstract terms, but in plain American, why it exists, what it stands for, wherein it differs from a Mormon group or Buddhist clan, when American youth revolts from obscurantism, and begins to think and think hard in matters religious, then the Fellowship is on the road to lasting success. Let us not forget that in religion as elsewhere a revolution is the name for a rebellion that has succeeded.

**Reprint from "The Spotlight," the new monthly publication of the Diocesan Young Peoples' Fellowship.*

Fellowship Notes

The Normal School of the Y. P. F. holds its fifth class on February 13, in the Church House. Dr. Frederick Ehrenfield, Professor of Geology at the University of Pennsylvania, will speak, his subject being "Christianity and Science."

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Miss Josephine Atkinson was elected Second Vice-President of the Commission at its December meeting.

—

We offer congratulations to Mr. Charles Martin. Mr. Martin, Past President of the Y. P. F., and a member of the Commission, was ordained Deacon, January 6, 1933.

(*Continued on next page*)

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SERENE DAYS

BY A SUNLIT SEA

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I. W. MULREADY

125 SOUTH SIXTEENTH STREET

(Continued from preceding page)

The Y. P. F. has official jewelry. They are in the forms of Presidents' Keys and pins for Fellowship Members. If you are interested in obtaining prices call Robert B. Platt, 1374 Dyre Street, Tel. Jeff. 6952.

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The Germantown Convocation of the Y. P. F. had corporate communion at St. Peter's Church on January 8th. They are planning a dinner at Grace Church on February 1st. On January 20th, the Y. P. F. at Christ Church, Germantown, gave a play. St. Mark's, Frankford, and St. John's, Germantown, held successful dances during the past month. Quite a few of the Fellowships gave baskets to the needy of the neighborhood.

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Holy Trinity Memorial Chapel had a fireside meeting—something novel and interesting. They will soon have their third annual banquet.

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St. Ambrose's Mission had an admission service January 22nd; also planning a poverty party on January 19th. St. James the Less is working on a play and dance to be given on St. Valentine's Day.

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The Epiphany, Sherwood, Fellowship played Santa to children of the Philadelphia General. St. Asaph's, Bala, made $50 for missions from a play given by the group. The basketball league of the West Philadelphia Convocation is coming along in good shape, with Mediator leading the league. A ping-pong league has been formed in the Convocation.

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SUMMER VOLUNTEERS TO BE ENTERTAINED

An event of unusual interest will take place on Sunday, February 5, when, through the courtesy of Judge and Mrs. Henderson, the Summer Volunteer Missionary Workers, past, present, and (hopefully) future, will be entertained at tea at their residence, 2013 Spruce Street, at four o'clock.

This will be the first time that these volunteers who have gone from this Diocese for service in mission fields will have met as a group; most of them, unfortunately, do not know all of their fellows, and it will afford an excellent opportunity for them to meet and compare notes, and to champion their respective fields. It is hoped that South Dakota will be able to hold its own against Virginia, and that Kentucky will not be talked down by Wyoming!

Prospective 1933 Volunteers will also be present, and that their minds may not be completely befuddled by the general melee, it is planned that Miss Charlotte Temple, representing South Dakota, and Miss Seeley, who worked in Kentucky, will make informal addresses, telling of their work and experiences.

The Committee on Summer Volunteers is greatly indebted to Judge and Mrs. Henderson for their hospitality. At a recent meeting of the Diocesan Field Department a new committee was appointed to take charge of the Summer Volunteer Work, with the Rev. J. Jarden Guenther as Chairman. All inquiries may be addressed to him at Swarthmore, Pa., or to Miss E. Martyn George, at the Church House. Plans are well under way for the coming summer, and those considering doing volunteer work this summer are advised to make application as soon as possible.

ST. ANDREW BROTHERHOOD ELECTS NEW PRESIDENT

The National Council of the Brotherhood of St. Andrew has arranged to observe the Semi-Centennial Anniversary of the order by a Pilgrimage to the birthplace of the Brotherhood in St. James Church, Chicago. The Pilgrimage will be held in the fall of the present year at a date to be determined later, and will include a two-day Conference of the National Council, Assembly officers and selected Chapter leaders.

Decision to mark the Semi-Centennial was made by the National Council at its annual meeting, held in the Church House in this city on January 12. Benjamin F. Finney, LL.D., Vice-Chancellor of the University of the South, Sewanee, Tenn., was elected President of the National Brotherhood at the Church House meeting, succeeding Courteney Barber, of Chicago, who resigned because of pressure of other responsibilities. Mr. Barber was elected ranking Vice-President.

Dr. Finney, the new President, had been a Vice-President of the Brotherhood for several years. He was born in Society Hill, S. C., in 1870. He became Field Secretary of the Brotherhood in 1908. During the World War he was in charge of placing Brotherhood secretaries in various cantonments and overseas. On his retirement from this work he was elected Vice-President of the Brotherhood, holding that office until his election as President. Dr. Finney for a number of years was a member of the Board of Regents of the University of the South, and in 1922 was elected Vice-Chancellor and administrative head.

The National Council on recommendation of General Secretary Palmer voted as an experiment to suspend the requirement of membership dues and, instead, to invite each Chapter to make a voluntary contribution once a year. Secretary Palmer reported the steady increase in Chapters that has characterized the past five or six years still continues, and that new branches have been established in Cuba, Nicaragua, British Honduras and Mexico, together with reorganization of the work in China and formation of an effective national organization in Japan. Steps also have been taken for organization in Liberia.

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Religious development is "the progressive appropriation of the experience of God;" worship is "the practice of companionship with God."—*Selected.*

After all, the one prime essential for moral and religious education is that the young should live a common life with moral and religious elders.—*G. A. Coe.*

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"'Prayer as Power' should be read by every layman—especially by business men."—*Canadian Churchman.*

". . . very simple thoughts. . . . There's an odd slip at the end of the Foreword."—*Epis. Ch. S.S. Magazine.*

"Works like this are as a mirror: if an ass looks in you cannot expect an angel to look out . . when a head and a book come into collision, and one sounds hollow, is it always the book?"—*Lichtenberger as quoted by Arthur Schopenhauer.*

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest
Alleluia.

JOHN J. COLLIER

Whereas, It has pleased Almighty God in his divine wisdom to call to his eternal rest the soul of our beloved friend and fellow-Vestryman, John J. Collier; Therefore be it

Resolved, That we, the Wardens and Vestrymen of Christ Church, Ridley Park, Pa., place on record our deep sorrow upon the passing away of one who, as Vestryman of the parish for 37 years and Accounting Warden of Christ Church for 22 years, has served his Church faithfully, not only in this parish but in the whole Diocese, to the extent that almost no activity conducted within the Diocese has been brought to successful conclusion without feeling the touch of his wise council. His plain and unquestioning faith in God; his earnest devotion to Christ and his Church; his masterful though kindly spirit, bound him to everyone in the Parish with the strongest bonds. A devout believer and a faithful Christian Soldier, he has entered triumphantly into the joy of his Lord and Savior.

We here wish to express to his sorrowing daughter the assurance of our heart-felt sympathy and of our prayers that our Heavenly Father may hold her in his loving mercy and protection through Jesus Christ and that the Holy Spirit may be her constant comforter. Be it further

Resolved, That a copy of this be sent to his daughter, Mrs. E. Roberts Hall, and a copy be published in THE CHURCH NEWS of the Diocese of Pennsylvania, and that it also be spread upon the minutes of the Vestry of Christ Church, Ridley Park.

(Signed)

FREDRICK A. WARDEN, *Rector;*
WILLIAM MOHR;
CHAS. M. CHESNUT;
Committee of the Vestry.

When we forget ourselves we do things that are remembered.

From southern Virginia and New Hampshire simultaneously came the suggestion of keeping a mitebox, the United Thank Offering box, for instance, on the dining-room table, each member of the family at each meal to contribute at least one penny with a silent thanksgiving for some blessing. It is suggested this would better be done for a definite and limited season, such as Advent, Epiphany or Lent, rather than allow it to become gradually neglected.

CLASSIFIED

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Lady of refinement and good family (Christian) desires position as companion to lady. Will act as secretary. Address The Church News, 1016 Arch Street.

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WANTED

Discarded Vestments for a Choir of Men and Boys of St. James Mission, Prospect Park. Also used Hymnals with music would be appreciated. Communicate with Rev. P. R. R. Reinhardt, Moore, Pa., or Telephone, Ridley Park 1539.

BOARDING HOME WANTED

We are interested in a 19-year-old girl who has a baby boy eight months old. The girl has had one year high school education and is trainable. We are anxious to find a working home for the girl and her baby, in one of our church families, with a small remuneration.

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(Continued from page 168)

ters which our Church happily gives, is thoroughly unworthy of his office and ought to be removed without delay. But just because there is this wide opportunity for differing views in much, it is all the more important that there should be assurance that the Candidate for Holy Orders does accept what is fundamental in the "doctrine, discipline, and worship" of the Church in which he wishes to serve.

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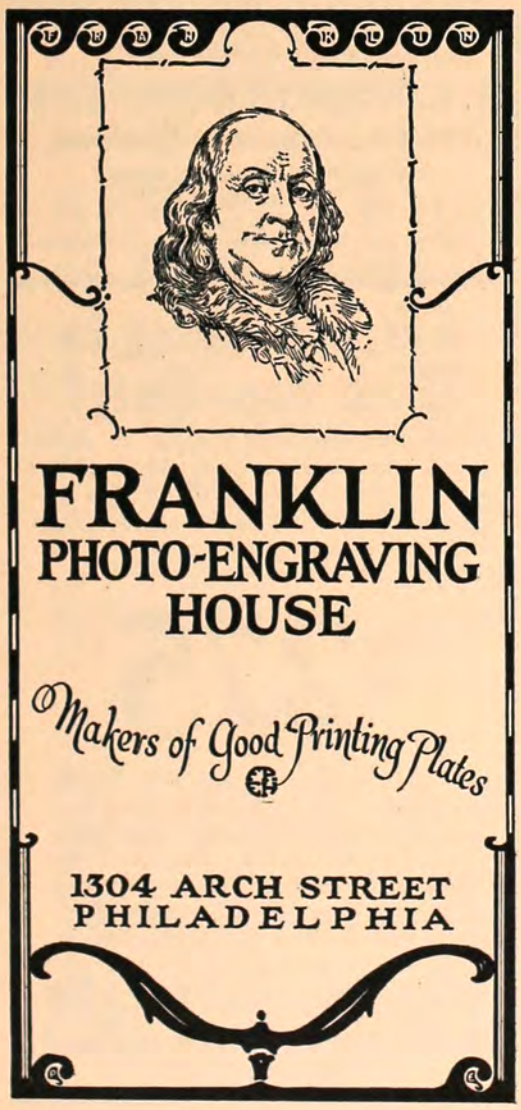

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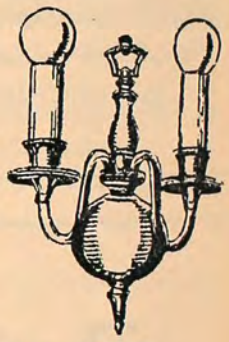

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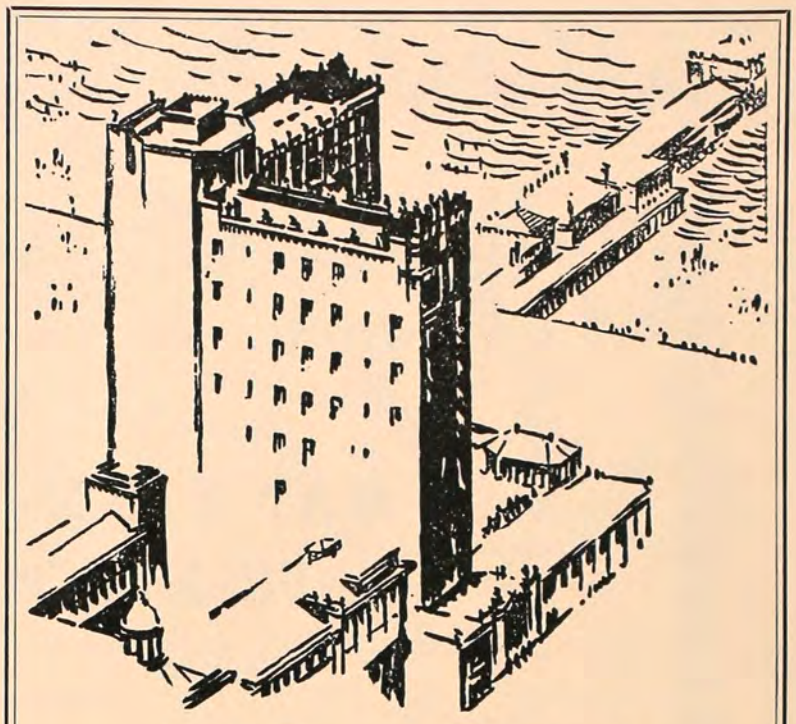

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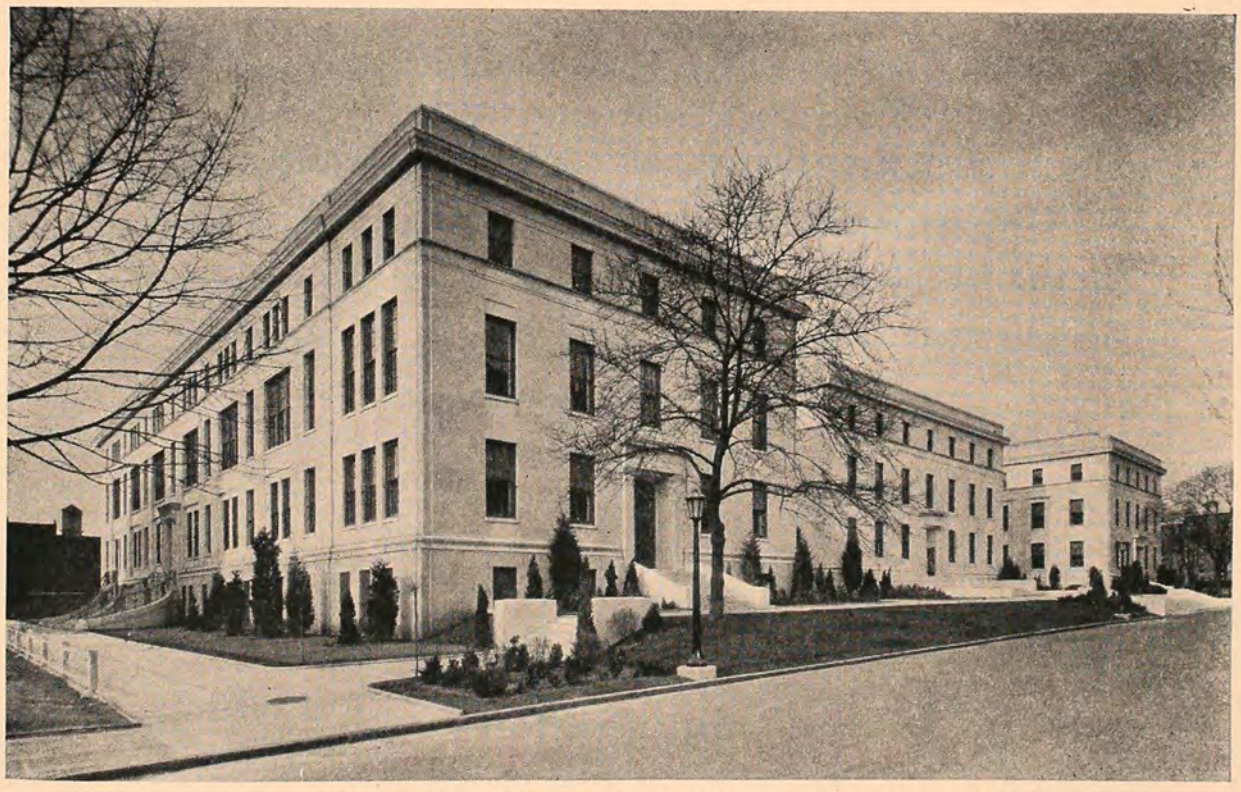

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